The Churchman.

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COMMUNICATIONS.

For the Churchman.

Mr. Editor.—In my last communication, I showed that the relation of the Bishop to his presbyters or ministers is not at all analogous to that "of a father towards sons who have grown up and have houses of their own." For when a son leave his father's house and becomes the head of a family, he as such, holds the same relation to his father that he does to other heads of families, and his father has no longer any authority over him. But the diocese is the Bishop's home, and the presbyter when he is placed by his Bishop in charge of a parish does not go out from the house of the Bishop, and occupy a house of his own, and become the head of a family, but he takes *service* in the family of his Bishop, and occupies the position of a servant or steward to him; here we might end these remarks but that your correspondent adds a postscript in which he says, "In the above I have not contemplated cases in which the Bishop has a right by canon to visit his Churches." Will you permit us to request him to point out his "contemplated cases in which the Bishop has right by *canon* to visit churches." But while making this request we must beg of him that he will not be displeased with us if we take canons 25 and 26 of 1832, out of his hands; and we humbly submit this to him, to show us canons that invest Bishops with rights and powers, and not such as impose obligations upon them. Thus, by the 25th canon of 1832 the Bishop is obliged, once at least in every three years, to perform the visitation of his diocese for the purpose of examining the state of his Church, inspecting the behavior of his clergy, and administering the apostolic rite of confirmation; and by the 26th canon of 1832, when on the visitation of his diocese for the especial purposes declared in the 25th canon, the Bishop is obliged to give (the canon does not say to whom, whether to Minister, to Church-Warden or to Vestry) notice of his intention to visit any Church," and "which notice shall be at least one month before the intended visitation." We said the Bishop is obliged to give "notice" of his "intended visitation" but that obligation of the Bishop is after all merely an implied or constructive obligation, implied from the tenor of the canon, and not a declared obligation. But let it be granted that the Bishop is obliged to give the one month notice, yet that obligation can be binding on him only when he is about to visit his parish churches for the especial purposes declared in the 28th canon, and that more particularly with reference to confirmation, as we shall show; for the other purposes he could accomplish in a measure by writing for the desired information. And surely, such is the nature of the canon that there is nothing in it, either declared or to be gathered by implication, debaring the Bishop his right to visit any of his parishes, to exercise his ministry therein at any time he pleases, without giving notice of his intention to do so. And now of a truth; where ought a Bishop always to be found if not amid and with his flock; and shall it be said, that without the consent of his steward the pastor has no right to visit his fold, that he may feed his lambs with his own hands, and know them and be known of them and so fulfil his pastoral duties? Or must he keep himself confined within the walls of his prison-palace, like some Eastern despot ruling his Empire through his satraps, and never be seen of his people, but on some great state occasion, nor heard but thro' a charge or pastoral letter? But suppose, as is the case with all our Bishops, that the Bishop has no Cathedral with its suburban chapels, or as is the case with some, that the Bishop has retained no parish Church under his own immediate personal cure, but placed stewards over all, shall it be said of him, that the foxes have holes, and the birds of the air have nests, but that the Bishop and pastor of his people has no resting place with his people, and must beg from door to door the privilege of being among his flock, and of comforting them with his presence. Surely that a Bishop should be known to his people only thro' the medium of a delegation, is contrary to the spirit, aye and title too, of his commission.

But the whole spirit of the Canon forbids the idea that it was made to *derive* to the Bishop a *right* to visit his parishes. The object of the Canon then is, primarily to vindicate to the Bishop his prerogatives that he may enforce discipline, and to protect to his people, children, sheep, who are the laity, their *rights;* for in this boasted land of freedom, in which prerogatives and prescriptive rights are unheeded, and fatherly and pastoral authority unknown, the written law only, the letter, can be felt; and secondarily, the object of the Canon is to protect the parish minister against a capricious and an imperious exercise of Episcopal prerogatives and powers, that all things may be done decently and in order.

It is a prime ecclesiastical principle that all of the ministrations of the Church are for the benefit of the people. The full enjoyment of all the means of grace, is their right, and any deprivation, whether from neglect or wilfulness on the part of the minister is a great wrong; so all baptized children have a right to be confirmed, that they may partake of the communion, be advanced as it were from their nevitiate or cadetship, to be full armed soldiers in the army of Christ; but as the Bishop, as an individual, cannot be with all of them at all times, to learn their desires, to bring them forward, and to prepare them for that great and responsible change in life, he must learn their desires from others, and entrust their preparation to others, and at stated times visit them and grant their request, nay rather enroll them in the Christian army, for not as in times when children were brought to the Bishop to be confirmed, he now must visit their several parish churches, where they may be presented to him. Now it would be very hard both for the Bishop and the child, if when visiting a parish, and while he was preparing to administer the communion, a child should come forward and desire to be confirmed that it might partake of the communion, for the Bishop to be compelled to reply, "My child, I do not know that you are worthy to be confirmed, to enter the holy of holies, to sit at the wedding feast. I do not know how you have lived, whether you have been trained to enter into the state you desire, nor whether you have been instructed in the way and knowledge of the Church; and of the import of the rite of confirmation, and of the Holy Mysteries of the kingdom. I cannot take such a vast responsibility, without knowing more of you than I now know, for my own sake, nor can I impose such a vast responsibility on you for your sake; for you must know, if, when the Lord comes, you be found at the wedding feast, and be not worthy, and have not the wedding garment on, you shall be cast out and your last state shall be worse than your first. I know that you have been baptized, that you are one of my family, one of my little ones, one of my lambs, but, alas! I know nothing more. But here stands my minister, whom I placed over you, to guard and guide you in your way, to instruct you and prepare you to receive my blessing, if he will present you, if he will avouch for you, I will then grant your request, and you may come to the table of the supper of the Lamb." But what if the minister should say, "He knew little or nothing of the child farther than seeing it in Church, with its parents, that he had baptized it, it is true, but that the child had never made known to him its desire to be confirmed, nor been to him to be prepared or instructed, and of course he could not present nor avouch for the child?" What agony for the child! what sadness for the Bishop! And what must the Bishop do? turn his minister away as a faithless steward for not knowing all about every child in his fold? If the Bishop should do so, how many ministers in his diocese would be found faithful, how many among them with lamps trimmed and burning? But in the present state of the Church, might not the Bishop be fairly chargable with being capricious in thus coming on his minister unawares, and with being tyrannical for discharging him for not taking a responsibility, which personal knowledge only could warrant him in taking. Now the good Bishop acts neither from caprice nor is he tyranical, he knows the changes of times and seasons, the change that time has wrought in the state of the Church, that while the harvest is plenteous the laborers are few, that accommodation must be made for changes, and that there must be a time for all things; he knows that but one minister in a parish, and that perhaps an overpopulous parish, though he be never so faithful, cannot accomplish all the duties of his cure, so as to be prepared against his Bishop's coming at a moment's warning. So to preserve his own prerogative without violence, and to protect his people's rights, and to be merciful towards his minister, the Bishop appoints a time to hold confirmations, that his minister may inform his parishioners of their Bishop's coming, that those who desire to be confirmed may come to the minister to be prepared, and he be ready to present them to the Bishop. Now it was to meet just such a case as we have supposed, and to obviate, as much as may be, the difficulties of the Church arising from the fewness of ministers, that this canon was made: and accordingly the canon provides, "that upon notice being received from the Bishop of his intention to visit the parish, (impliedly, for the purpose of holding a confirmation) that the minister shall give notice, immediately, to his parishioners individually and to the congregation, (impliedly for the purpose that those who wish to be confirmed may let him know) and that it shall be the duty of the minister to prepare the candidates for the Holy Ordinance of confirmation, and be ready to present them to the Bishop, so that "the duties of the minister in regard to Episcopal visitations," are obliged upon him by the letter, not because those duties are extraordinary nor because the Bishop has not power to oblige them upon his minister; but that cavil may be silenced, the minister is made amenable to the written law, an authority he can feel if he cannot the fatherly and paternal authority of the Bishop. But it is right and proper, in the present state of the Church, that the minister should know before hand of his Bishop's coming; and so, let it be granted, that the canon law, obliges the Bishop to give his minister notice of his coming, when he is about to visit the parish for the purposes declared in the canon, so that the people may be protected in the enjoyment of their rights and the Bishop's prerogatives maintained without violence, and the minister protected against caprice and tyranny. This canon then having been made to meet specified and declared cases cannot be made to "bear" aside from its designed purpose, to meet or cover other cases not specified or declared, so as to give the minister a right to forbid his Bishop's coming into his parish at any other than the appointed time for confirmation, nor can it stay the Bishop's right to exercise any of his ministerial functions. But the law of the Church, the primordial law, that law which alone is of Divine Right, is that the door is always open to the Bishop, for none can enter it but by him; and that his power supercedes all other.

Non-Juror.

March 19th, 1847.

For the Churchman

EXCLUSIVE PRINCIPLES AND EXTREME VIEWS.

The terms "Exclusive Principles" and "Extreme views," may perhaps be regarded as of similar if not identical import. But as I propose making a difference between them, I will consider them apart.

1. *Exclusive Principles.* Now principles and persons are inseparable in any practical Catholic view, because principles are the offspring of personal mind and will, and because they furnish rules of action to persons. Truth in principles of action comes from God alone; and they involve, 1. Word, doctrine, rituals; 2. Persons to whom the administration of the first is committed, —or ministries in persons having certain gifts of qualification. Under these two heads I class "exclusive principles," extending the term "principles" to every office standing in a person: for out of a person there can be no office, and without an office there can be no administration. One has expressed the matter in this twofold form—1. "The unalterable doctrines of revealed truth," or the exact letter and meaning of Divine Revelation, which cannot change; and "the regulation and governance of that spiritual, though visible, society which the Lord hath ordained to be the witness and keeper of His word on earth," or the ordinances and gifts of God to the Church by means of which and in which she was constituted the body of Christ, and endowed for "the work of the ministry" in all the forms of administration. These he states to be of "unchangeble moral obligation."

In another view we have a fourfoldness: 1. Persons: for person is anterior to word. 2. Word of truth by persons—all word and doctrine. 3. Sacraments, rites, discipline. 4. Administration in all by the authorised person, each according to his office.

All these must be regarded as first or exclusive principles, on the ground that the positive revelation of God by word, and His gifts of sacraments and ordinances, and of men for their ministry, do of necessity *exclude* from the place designed of Him for such, every conceivable thing, or person, or word, or office beside themselves.

God saith, "I am the Lord thy God: thou shalt have none other Gods but Me." This is *utter* exclusiveness. The two tables of the law are the same; for they carry into some detail the exclusive worship and service of one God. "There is one body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptism, one God and Father of all." Here is the most rigid exclusiveness in every point named. There is a right way for every thing, and therefore an exclusive way, even though some things may be done in several ways. The most rigid exclusiveness pervades the mathematical and other sciences, and the laws of nature generally. Every one knows that all these are bound up in immutable laws which cannot be disregarded with impunity: and all mechanical art, and all art, is but the right application of these immutable laws, or the adaptation to them of what a man does. Every workman must observe them and keep them, or his work is defective or useless. And I can as soon doubt revelation itself as to doubt that the most rigid exclusiveness pervades the principles of just government and political economy: that God has predetermined forever what is right and what is wrong, what is best and what is inferior in all cases where man is called upon to act, quite irrespective of our present ignorance. And God, moreover, has made it, as the privilege, so the duty, of man to *know the truth,* even *all* truth, moral, social, physical, and scientific, and by that means ultimately to be set free from all error and all ignorance. The original gift of dominion to man over the earth and the creatures, with the injunction to subdue and use them, involves this privilege of the attainment of all truth and knowledge; while the knowledge of all truth is directly promised to the faithful (John. xvi. 12.)

2. *Extreme Views.* I have above given a few examples of "extreme views." Every full statement of truth or parts of truth *as parts* is an extreme view. Our Lord states an extreme when He says that every jot and tittle of the law shall be fulfilled. St. James states an extreme when he states that whose keepeth the whole law, and yet offendeth in one point, is guilty of all. It was an extreme view which filled the whole earth with destruction and misery for one act of disobedience. God commands to the utmost verge of extremity when He bids us to be perfect as He is perfect, and holy as He is holy. And so the Church as the Bride has to become faultless and blameless, without spot or wrinkle, that the Perfect One may take delight in her as an help-meet worthy of His love and confidence.

This is evidently the drift of the Athanasian Creed in the extreme rigor in which its statements are drawn up. It points to an ultimate fact or end set before believers for their attainment, in coming short of which they cannot be saved: for into the ultimate state no *un*truth—no *lie*—no *person* holding either can enter or remain. All the "extreme views" gathered from Scripture point to and assert the same thing. Our Lord is an *extreme case;* and He is given for our example, that we should follow His steps, and copy the Original into ourselves by the spirit of truth which He hath given us. The very IDEAL of perfection is set before us, that we should follow on to know the Lord, and be conformed to His image in very truth itself, in very perfection, in wisdom, knowledge, holiness and power, in the hope and assurance of finally attaining, and being like Him in glory. And under this most important view the Athanasian creed, so much reviled, is a most glorious monument of Orthodoxy. For how can men aim at perfection, and hope for it, if *perfection* is not set before them as the end of their high calling, the object of their attainment?

It is to be feared that the clamor against the bigotry of "extreme views" is too often the fruit of that liberalism whose essence is atheism—a mere plea for continuing in blindness and darkness—an excuse for heresy and schism. An instance of the opposite kind is to be seen in "The Evangelical Alliance;" a thing involving as much wickedness in the abstract as the conspiracy of Syria and Ephraim to cut off the royal line of David.

Yet men may be wrong in their manner of seeking to carry out into accomplishment extreme views which are true. God never, in his dealings with men, can lose sight of His ultimate end and purpose. But He is very long suffering and forbearing; and very patient with human perversity; and is not hasty in vengeance, or extreme to mark what is done amiss; setting forth His goodness as well as His severity as an inducement to repentance. He allows men to use their liberty as free responsible agents; and so, on the one hand, He does not cut off for every offence, nor on the other make righteous those He would save by an overwhelming irresistible power; as hasty precipitate men would carry out their schemes. Judging and executing law to the letter when evil is discovered may be legally right: but as it lacks mercy and goodness it cannot be "the right way of the Lord," and can work no salvation to man. Such a thing is an extreme. Men of one doctrine, or of one ordinance, or those who mutilate and distort the truth, or take a part for the whole, may well be classed as men of extremes also. For such measures generate schism and division, and lead to dangerous and distinctive heresies.

The Church is accounted "the witness and keeper of Holy Writ." To fulfil this office rightly she should be very exact. But does this mean no more than that the Church should be a dead-letter registry office for the mere preservation of the canonical books? Verily much more is meant by it. It means that the Church should herself, as the living epistle of the Holy Ghost, exhibit and show forth in living realities all things of which the written record testifies. The *keeper* of the law is the *doer* of the law, or what the law-giver commands to be done. By this rule the Church cannot be the faithful witness and keeper of holy writ in a state of schism, or mutilation, or in the loss or incompleteness of any ordinance, gift, ministry, or "powers of the world to come," which God intrusted to her for her use at the beginning. It has ever been the duty of the Church to "come behind in no gift, waiting for the coming of our Lord Jesus Christ." The duty cannot vary, the responsibility cannot diminish, even though the Church become "poor, and wretched, and miserable, and blind, and naked." For this severe word is the form of address ever unto his covenant people: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God." And "Thou shalt teach them diligently to thy children after thee." The Church is as strictly bound by this law of faithfulness as Israel was: and if in the end she is found as Israel was found, she must be dealt with as other unfaithful are dealt with.

The Church as witness and keeper of the Holy Writ is by no means exempted from being compared with and judged by what is written of her touching the gifts God gave her to do His work with, any more than the Jews were so exempted. The book was written, not only to be their guide in the sense and measure that a book can be a guide, but also as a testimony against them in all things wherein they failed. Upon this principle Christians act in all their disputes. Each division of the Church appeals to the New Testament against every other with which it contends. But no sect or party will, in contending with another, appeal to such part of God's word and record as it has itself rejected. Why? Because such word condemns itself; and self-justification requires such word to be nullified. Thus, the Presbyterians, who maintain that there is but *one grade,* or rather but *one office,* that of the elder, in the ministry of the Church as set up of God, do deny and cast out of the gospel charter every word in the whole Bible which speaks to the fact of the diversities of office and ministry which God gave the Church. And so denying, they deny the whole doctrine of the unity of the Church, which is a thing impossible on their scheme: for they make it to stand, same in all men having the same Bible; some in a general confederacy of equals; some in the denial of all *disputed* truth, as the "Evangelical Alliance" (for what a man agrees to surrender he denies:) whereas, according to the Scriptures, the unity of the one body can be effected and exhibited as a fact only by one exclusive way and method, which is, by means of ordinances rising one above another, and bound together by joints and bands, and converging towards a center upwards, till the apex of the Divine Pyramid is brought out in a single individual. The Scripture scheme is this:—The people or flock at large are the base or broadest part of the pyramid. They are bound in small bundles by means of elders, each one headed up in a ruling elder: the eldership of a given region bound together and headed up in the angel or bishop of such an individual Church or diocese: all the angels or bishops of the Universal Church, with their respective churches bound together and recapitulated in the one apostleship or twelvefold foundation (Eph. ii. 20,) which God provided for His one Church: and the twelvefold apostleship headed up in the Lord Jesus Himself, who is the one Foundation Stone, and the One Top Stone, of the whole edifice. This is the one sole and exclusive way of unity provided of God, and it stamps as defective or spurious (or may be both together) every scheme of Church polity other than itself in its completeness which has ever been, is now, or ever can be either in heaven or on earth.

It is clearly impossible that the Church as one can be the witness and keeper of Holy Writ, unless she can exhibit herself as one body in the full possession of all the gifts and means God gave her "for the work of the ministry." No division of the Church can do it, because a part is not the whole. One part, or one man, might testify by word concerning these things; but nothing short of the Church as one body can exhibit the fact.

It is, moreover, notorious, that not one division of all into which Christendom is divided, or Churches, as they are called, will submit to be tested and judged by *all* that is written on the New Testament concerning the constitution, endowment, gifts, and functions of the Church, as God began with her. Not one of them for instance, will sit down and test themselves by the twelfth chapter of the first epistle to the Corinthians, and the fourth of that to the Ephesians, not to name other Scriptures: and herein I appeal to what every mortal man knows to be the fact.—Each will be willing to appeal to something which he finds written; but then he must *silence* whatever in the context would make against him and his party, so as to evade or destroy its bearing upon the Church *at the present time.*

Now, as the sacred record stands, it is impossible to construct a rule from it by which such a course can be justified; and no rule can be adopted for it which would not also overthrow the whole canon of Revelation.

The foregoing is submitted to the consideration of the reader. The object of the writer is to show that no part of Christendom is in the enjoyment of the privileges God conferred on the Church at first; many of them being lost through unfaithfulness.

Catholicus.

For the Churchman.

Rev. and Dear Sir,—Once more (behind time) I take up the pen to correct the inaccuracy of my friend Catholicus, and in my final rejoinder to set straight that which, in his remarks on my review, he has once more confused.

I say my final rejoinder; for when I shall in this number have pointed out the halting defence of my grave friend, and sustained my position, I shall add no more.

I did not intend to enter into a *discussion* of the merits of Magnetism, and merely pointed out the fallacy of the arguments which had been put forth. I do not feel inclined to discuss in a religious paper, what would be in place alone in the chronicles of science, and am not willing to look at natural phenomena through religious spectacles.

And here let me ask pardon for my "excessive wit," (which, by the way, is what I was unconscious of possessing,) and in defence of it say that I thought ridicule better than abuse, and that I was more commendable in the use of it than was my opponent in the use of such language toward the clergy of England, as asserting them to go about "with open arms to embrace the devil." Of course I disclaim all personal reference to Catholicus, whom I have not the honor to know. But as a person "*sub Rosa,*" and writing anonymously, he is, I believe, only entitled to the respect which his argument and wisdom demand—and when I see neither the one or the other, may I not smile?

Now, as to the ground of the defence, I do sincerely thank him for arranging it in order and with system, for it, saves me much trouble, and according to that will I examine it.

1st. The claim of ignorance concerning it. In this Catholicus urges that my instance of the folly of arguing in this way concerning other things is not a parallel case—Harvey's discovery of the circulation of the blood, not being similar—for here is "no new human phenomenon or discovery of previously unknown elements of human nature." (I wish some one would tell me what *are* the "*elements of human nature!*") Is this the fact? Is not blood, as I understand the term, one of the most necessary elements of human nature? Was it not then an unknown element of human nature, that the blood must flow to and from the heart 70 times in a minute, to cause healthy vitality? Was it not an unknown element of human nature that the blood was the true cause of respiration? Was it not an unknown element of human nature, that if the heart did not, by muscular contraction or action, force the blood in alternate streams through the veins and lungs, one must cease operating, and the other drop dead? It was indeed, and the case is most correctly a parallel, even when Catholicus has stretched his language in its terms as he has in the last communication.

But if as he says, "his faculty of discerning differences" is a little twisted, and if prejudice has crowded it in him so that he still will not allow it an analogous case, here is another proving my point.

It is an established law of nature, believed by all, that that which is unsupported must fall to the ground—good—well now it was (not very long ago) discovered that an electrified body is capable of attracting a non-electric—and so that if a ball of cork were held below an electrified body, when let go of it would not fall but rise!—and yet this was not known 700 years ago—it contradicts "the established system of nature, and so—so is of the Devil.

2d. *The entire silence of Revelation.* Here Catholicus is wrong. U. U. does not deny him the privilege of testing any thing as the word of God, providing it is indeed "treated of" there, and not that Catholicus "*says*" it is. But I do deny him the privilege of rejecting every thing that the Bible does not speak of, or that it *seems* to allude to. I have showed where this will lead to. What does he say to the Copernican system?

3. "See three and five below." He does send me below enough, in company I don't like to follow.

4. "The disagreement of its explainers," saith our author, "proves they are playing the fool." This is assertion doubtless—but the proof—? "When they contradict known facts." Ah! This is a caveat which he did not put in before, and so he says my instance of electricity is not a parallel case, inasmuch as it did not contradict known facts. But will he allow me humbly to suggest that he forgets the matter? It *did* contradict known facts, even as we have just seen the known laws of gravity, and yet more. The generally received opinion of that period was that lightning was a rare fire, the ignition of gases, and the direct minister of divine wrath. Then as electricity claimed to set that aside, and make it out a natural agent—not fire, yet burning—not a substance, yet perforating—not injurious in itself, yet killing—not visible and yet shining—pray did not it contradict the established knowledge, and yet its "explainers" differ?

3 and 5. *Concerning hearing with veracious ears,* I will, as he requests, "stop to show the absurdity of the argument." It consists in this. When he says, "I say that man having a positive constitution set up by God, it proves the negative of every thing else set up by man or Satan." He begs the question—takes for granted just what he must prove—i. e. that he knows exactly *what* constitution God gave man, how much and no more. No one will deny him that any other than the constitution by God given to man is negative, very strikingly negative—inasmuch as there is no such thing. But what is that constitution? Is Catholicus' knowledge its boundary?—his creed its termination? and what he affirms alone the true constitution? Is not such assertion an absurdity?

Now, as for the case in point, which, I urged, contradicted him flatly, I must draw off and crave mercy from his violent thrust, for I own I was not prepared for his demand that I must find out how a *stone deaf* person conld hear thnt way; and it put me aback, for I thought that if a person could not hear naturally, (i. e. in the natural way,) if he heard it all, it was supernaturally. But granting that in the experiment cited, the hearing was natural, why may not the mesmeric fluid communicate sound "along the skull, and so through to the" tympanum, just as well as the iron rod? And does Catholicus call the other hearing with the veracious ears, when he hears only by means of a piece of iron? For which the mesmeric fluid may stand as well.

But he asks for an instance of seeing without eyes. Good again. He shall have it. Is he not aware, has he never read, that many and most blind (some blind mark) persons can discern colors, or, to speak correctly, *see* them by mere touch? They can distinguish accurately between scarlet, blue, green, and yellow, and manifest preference and taste in exactly the same fabric and texture? Is not this seeing without eyes? Is it denied by Catholicus? Will not he believe it? I can refer him to persons and places, though I think he need not hunt far to find it for himself.

I will not trouble myself to follow very particularly his denial of the parallel case of gasses. I will just sketch it out, and by way of beginning, will deny both the assertions in his first sentence. "The gasses are material substances having the power of stupefaction." Gasses are not matter. They have not the power of producing stupefaction. Matter, if Catholicus would consult any work of Philosophy, I think, would tell him, is that which has *shape, extension, solidity, inaction,* and *capability of motion.* Gasses simple do not produce any degree of stupefaction. Oxygen is not narcotic—hydrogen is not—azotic is not—carbonic is not, and yet they all will cause death. The mixture of various, and those arising from either, by a recent discovery, produce the wonderful effect which parallels magnetism—which yet, single, as far as discoverable, produce *no* stupefaction. Every physician and chemist will confirm this.

What is to be said, then, to the argument which runs thus. Having called gas a *matter (!)* all that is immaterial is spirit; spirit has only existence in actual persons, and personality in spirit is the devil. Rich harmony of reasoning! The next thing is a denial that sleep-walkers or talkers can speak that which awake they are ignorant concerning—and asks if I assert it as a fact. I do—as a sober fact, and on authority of many persons and many writers—one by one they occur to me, (if I recollect aright,) Abercrombie on the Intellectual Powers. And I have myself heard a person in her sleep sing sweetly, exquisitely, a tune of which she was totally ignorant when awake, and being then unable to tell one tune from another.

Lastly. My charge that Catholicus confounded unnatural with supernatural, he denies. His own words were—"The converse of natural is supernatural"—and if that is not confusion for unnatural, I am wrong.

One word, in conclusion, to one who wrote a few weeks since, signing O. P., (truly he was not O. K.) He doubtless knew a weak-minded person who was the dupe of a deceiver, and that there are many such I never wish to deny. And let me tell him, that because he knew a cheat it does not follow that every body else must be cheated, or because a thing is abused it may not be used.

I have done—and I will write no more. Vain is any attempt of mine, I doubt not, to convince Catholicus; and I am happy to say I do not much fear that his argument will weigh with many. I thought he asked permission, some time ago, to begin and go thoroughly to the matter. As he has, I see, asked leave to make a fresh start, I hope it will be in another way, for I really cannot think he has made much progress thus far.

Begging him to remember these three things—that he must *prove* the matter he speaks concerning, and not think that every one will agree with him because *he* thinks so;

That he must not argue so strongly against Magnetism, as to let any one take his arguments and overthrow all religion;

That there is such a thing as blaspheming the works of God.

I am with due regard,
Dear sir, yours and his,
U. U.

When the soul of the learned, the pious, the incomparable author of the *Ecclesiastical Polity* was about to take her flight to the regions of everlasting harmony and love, a friend asked him what might then be the subject of his contemplations. He replied that "he was meditating the number and nature of angels, and their blessed obedience and order; without which peace could not be in heaven; and O that it might be so on earth!"—*Bishop Horne.*

For the Churchman.

NASHOTAH MISSION.

Rev. and Dear Mr. Editor:

A correspondent of the Protestant Churchman, (that guardian of the Faith and eulogist of Carlyle,) has had his *peace* and *quiet* disturbed on account of the many self-denials which the poor Missionaries at Nashotah undergo. Don't be in too great a hurry to bless the noble-hearted man; he mourns, *not* because they are *obliged* to undergo privations, but because they undergo any at all! The Principal, or as the writer likewise styles him, the Superior, has said: that the Nashotah Missionaries are obliged, on account of their *poverty,* to perform all the household duties of the Mission.

Poverty, in the estimation of the correspondent of the Protestant Churchman, is a "most futile" reason for performing such duties! I am very sure, Mr. Editor, St. Paul did not so consider it. He says in his first Epistle to the Corinthians: "*Even unto this present hour we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place; and labor working with our own hands.*" I will quote the comments of Matthew Henry (who was no Tractarian) on this passage: "They were forced to labor with their own hands, to get subsistence, and so much greater business to mind that they could not attend enough to this to get a comfortable livelihood, but were exposed to hunger, thirst, and nakedness; many times wanted meat, and drink, and clothes. They were driven about the world, without having any fixed abode, any stated habitation. Poor circumstances indeed, yet no poorer than his, *who had not where to lay his head.* But, O glorious charity and devotion that would carry them through all these hardships! How ardently did they love God, how vehemently did they thirst for the salvation of souls!" Matthew Henry, in loco.

St. Paul and his companions labored with their own hands, as he says in another place, "that they might not be chargeable unto the brethren." 1 Thess. ii: 9.

In the same way the zealous and noble-hearted Breck conducts the mission under his charge, that it may not be so chargeable to the Brethren. He wisely thought, that the maintenance of the "superintending matron of the canonical age of three score," whom the writer in the Protestant Churchman suggests, would, likely devolve upon those who would complacently button up their pockets, and soothe their consciences by saying: "Such a *superintending matron* is quite unnecessary!" Mr. Breck would also have been reminded of Apostolic days and labors. Of St. Paul, for instance, who would not lead about a sister or a wife, (as the other Apostles did,) lest he should be chargeable to those to whom he wished to preach the Gospel free of charge. If Mr. Breck, after that he was ordained, had travelled about our city, reading prayers in one church, and then in another, expecting to get a *call* to some one of them, where "holding forth" twice on a Sunday would be considered the whole of his duty, then the godly fear of the Prot. Churchman's correspondent would never have been excited.

But since Mr. Breck judged that his *call* to the Ministry of Jesus Christ meant, that he should deny himself the comforts of home, and steer his lonely course to the "far west," amid winter's frost and snow; and there make the woods re-echo by felling the stately oaks of the forest for the erection of log Churches, in which he might preach the everlasting Gospel, and break the Bread of Life to those hungering after it in the wilderness, then the correspondent (who is perhaps "at ease in Zion") dreads, terribly, the consequences—Romanism, Jesuitism, Puseyism, Tractarianism, and the spiritual darkness, worse than the Egyptian, which must inevitably follow in their train. The correspondent thinks that *poverty* is a "most futile" reason for "subjecting the inmates, clerical and lay, instructors and pupils, to every form and species of household and menial drudgery!"

Verily, we live in glorious days! Primitive proverty, simplicity, the "common purse," and all things common are now branded as Jesuitism: Good Christians, Missionaries of the Gospel of the lowly Jesus, must not be poor in pocket—must not deny themselves—must not labor with their own hands, that they may not be "chargeable to any," because, forsooth, the Jesuits do these things! These are strange things for a master in Israel, (as I suppose the correspondent of the Prot. Churchman would be considered,) to propound.

But, Mr. Editor, that this article may be the means of doing some good, I would beg to say to the correspondent, (I am obliged to make this circumlocution very often; but the signature which he has used, he applies to the Mission,) that it should never deter those "wisest, warmest, and most liberal friends of the Church," from doing good in the *right* way, because others, through mistaken zeal, do things the wrong way. I am in hopes, therefore, that shortly there will be a Mission started under the patronage of those "wisest, warmest, most liberal friends of the Church;" so that the inmates of said Mission will not be obliged to undergo the hardships and self-denials which those Jesuits at Nashotah are obliged to undergo, on account of their *poverty.*

One who is going to Nashotah.

Since by the ascension of Christ, the heavens have been opened, and the Holy Doves have been sent down upon the earth, let us not give sleep to our eyes, nor slumber to our eyelids, till we have prepared in our hearts an habitation for Him.—Let pride depart, that it drive not away the spirit of humanity; let anger be put from us, that we quench not the spirit of weakness; and let not that which is unchaste be named, or thought of, that we grieve not the spirit of purity. So shall we be mete entertainers of this Heavenly guest, and "to every one of us will be given the gift of Christ."—*Bishop Horne.*

Go, thou who art tempted to reject or to neglect the satisfaction of Christ, go to the bed of sickness, and undraw the curtains of affliction; ask him who lies racked with pain, and trembling at the thoughts of the wrath to come, what his opinion is concerning the doctrine of atonement; and observe how the name of a Saviour and interpreter puts comfort and gladness into his sorrowful and affrighted soul, at a time when the treasures and the crowns of Eastern kings would be utterly contemned, as equally vain, worthless, and unprofitable, with the dust of the earth. Then reflect, that such, one day, must be thy state; and in that state, such infallibly will be thy thoughts and sensations.—*Bp. Horne.*

With our endeavors let us add our prayers, that our eyes might behold Jerusalem, "a city at unity in itself;" a city, on this account, equally conspicuous for beauty and strength; to its friends appearing "fair as the moon;" to its spiritual adversaries "terrible as an army with banners."—*Bp. Horne.*

For the Churchman.

Mr. Editor,—In looking over an old volume of essays by Jeremy Collier, I discovered the following remarks on Church Music. They may, perhaps, if reprinted, awaken the attention of some of those whose duty it is "to suppress all light and unseemly music, and all indecency and irreverence in the performance," to the evils so prominent in the present day. Pity is it, indeed, that in a majority of our churches, instead of the solemn and peculiarly unsecular music of the English school, "fit for a martyr to play, and an angel to hear," should be heard frequently the very melodies, and always the harmonies, which characterize the Italian opera.

The remark respecting the character of those who conduct our music is also worthy of notice. It is to be feared that, very often, the members of our choirs, though they do not, perhaps, "reel from a tavern, or a worse place, into the Church," yet lead such a life six days out of the week, that on the seventh they are fit for any thing rather than to lead the devotions of the congregation.

Very respectfully, yours,

J. W. S.

Theological Seminary, N. Y., April 22, 1847.

"One word of Church Music, and I have done. The end of Church music is to relieve the weariness of a long attention; to make the mind more cheerful and composed; and to endear the offices of religion. It should therefore imitate the perfume of the Jewish tabernacle, and have as little of the composition of common use as possible. There must be no voluntary *maggots*, nor military *tattoos*, no light and galliardizing *notes*; nothing that may make the fancy trifling, or raise an improper thought: this would be to profane the *service*, and bring the *play-house* into the Church. Religious harmony must be moving, but noble withal; grave, solemn, and seraphic: fit for a martyr to play, and an angel to hear. It should be contrived so as to warm the best blood within us, and take hold of the finest part of the affections; to transport us with the *beauty of holiness*; to raise us above the satisfactions of life, and make us ambitious of the glories of heaven. And, without doubt, if the *morals* of the *choir* were suitable to the design of the music, it were no more than requisite. To come reeling from a tavern, or a worse place, into a church, is a monstrous incongruity. Such irregular people are much fitter for the exercises of *penance*, than exultation. The use of them disserves the interest of religion; and is in effect little better than singing the praises of God, through the organ of the devil."

For the Churchman.

MR. COOKE'S DEFECTIVE VIEWS OF INFANT BAPTISM.

Rev. and Dear Mr. Editor,—Having in my former communication shown the opposition of Mr. Cooke's opinions to the teachings of the "Judicious Hooker," and their almost perfect identity with those of the Puritan opponents of the latter, I now beg leave to call the attention of your readers to an extraordinary statement on the 69th page of his Pamphlet, and to a specimen of his teaching on the 72d page:—

"At a Convocation held at St. Michael's Church, Bristol, three years since, the Rev. Mr. ——, in addressing the teachers of my Sunday School, assembled in the presence of the Bishop, the clergy, and a large congregation, based his remarks upon the idea, that saving grace had necessarily been implanted in the hearts of the children when they were baptized—that it was the duty of the teachersto cultivate this grace—that it was their duty not so much to *impart* spiritual knowledge, as it was to *develope* the grace in them, &c."

Mr. —— doubtless supposed that *all* the children before him had been baptized in their infancy; and therefore, knowing that God had "embraced them with the arms of his mercy," "given them remission of their sins by *spiritual regeneration*," and "made them heirs of everlasting salvation," he was perfectly right in telling them that they had necessarily had *saving grace* implanted in them, i. e., as I understand it, grace which duly improved would, in virtue of God's solemn covenant with them through Christ, conduct them in the end to final salvation. By *developing* this grace I suppose Mr. —— meant the exciting and forming in them the habits of penitence, faith, and obedience as taught in the Catechism, that so they might be enabled to "crucify the old man, and utterly to abolish the whole body of sin"—teaching them also to call upon God in "diligent prayer," and devoutly to attend upon the ordinances of Christ's Holy Church. The English Catechism teaches each child, who has been baptized, to say of the Holy Ghost, "who sanctifieth me and all the *elect* children of God," making baptism a pledge and sign of God's election to eternal life on the conditions set forth in the Gospel. Certainly if this grace is unimproved by the recipient, he or she will never attain to everlasting life.

Mr. —— therefore was certainly teaching in accordance with the Prayer Book, when he reminded those to whom he was speaking of the grace given them in baptism, and exhorted those who were teachers not so much to impart mere intellectual instruction as to *develope*, cultivate, strengthen, and increase this grace in the hearts of those for whom they labored. But Mr. Cooke, whose bump of combativeness must be very large, and whose bump of self-esteem must be still larger, felt inward stirrings which could not be repressed, and girded up his loins for a theological tilt, to the astonishment of some, and the confusion of others. "While he was speaking my own sense of duty was made plain. [By whom?] I did not so understand the Gospel. [What a pity!] My predecessors in that parish, including the lamented Bishop Griswold, did not so preach the Gospel. I could not therefore hesitate. When the Rev. Mr. —— had concluded, I followed, and avoiding as much as possible the appearance of a formal answer to what had been said, I endeavored to give my views of the plan of salvation. I drew also an analogy between circumcision and baptism in relation to the spiritual meaning and benefits of both ordinances; and showed that they were seals of the righteousness of faith, which was experienced independent of the external ordinance." Dr. Crocker, it seems, said of Mr. ——'s speech, "if that is truth I have been preaching error for forty years," which, however lamentable, is perhaps not impossible; and the Rev. J. Bristed characterized it as "the very quintessence of Puseyism," which saying of its sagacious author will doubtless receive all the respect to which it is entitled. Bishop Henshaw now interposed, and begged the matter might be dropped, or we might have the pleasure of reading many more funny things that were said and done at this memorable convocation. As it was, however, this comical exhibition "has been often made the subject of remark by clergymen and laymen"—I should think so.

It is much to be lamented that Mr. C. did not give us a sketch of his speech on this occasion, that we might be certified how far he understands or does not understand the Gospel. As far as I can conjecture from the scanty hints afforded, he seems to have declared that *no grace at all was given in baptism*, and thereby went off in full career against the Prayer Book, while, as I showed in my last, he was in harmonious accord with the "Christian Letter" of the Puritans.

It is fair to say that Mr. C. declares, and calls upon the people of his charge to bear testimony, that he has not left them "uninstructed in the *externals of Christianity*;" whether relating to the "*Constitution or ordinances of the Church of Christ.*" (By the way, we do not like this term externals, since it reminds us of the Puritan distinction between the shell and the kernel.) He then, with great apparent confidence, proceeds to give us a specimen, of his teaching, on the necessity of infant baptism. I shall compare it with the Prayer Book and Hooker as we proceed:

Mr. Cooke.	*The Prayer Book.*
As a Christian, am I to speculate on the question, what good can baptism do to a child before it has arrived at years of disscretion?	*Doubt ye not therefore but earnestly believe*, that He will likewise favorably receive this present infant: that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom.

Our author does not teach his people that these blessings are very great, and bestowed on the infant recipient of baptism. This is a matter, not of speculation, but of doctrine.

Mr. Cooke.	*The Prayer Book.*
Am I to consider the alternative, whether it may or may not be saved as well out of the ark of Christ's Church as in it? Am I to reason with the elements of mere human wisdom in things of divine concernment? God forbid!	Forasmuch as all men are conceived and born in sin; and our Saviour Jesus Christ saith, None can enter into the kingdom of God, unless he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he cannot have; that he may be baptized with water and the HOLY GHOST, and received into Christ's Holy Church, and be made a living member of the same.

In the English office we find the following rubic: "*It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.*" Though left out of ours, it will be perceived by the whole tenor of the office, that this certainty cannot be predicated of any but *baptized infants*; besides, Scripture does not say any thing of those *unbaptized*; and consequently we can only *speculate* on their condition. Now Mr. Cooke may believe all this, but he certainly does not say any thing like it in his extract. Let us see farther:

Mr. Cooke.	*The Prayer Book.*
If I would have the *reward* of Noah, let me have the *faith* of Noah. The Lord directs; mine be the duties to obey. He promises; mine be the privilege to believe He accomplishes; mine be the humility to ascribe all to His power.	Ye have brought this child here to be baptized: ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him from sin, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform.

In the above extract from Mr. Cooke's discourse I unfeignedly concur; and interpreting it by the passage from the office placed by its side, see abundant reason to magnify the wondrous power and mercy of God through Christ, exercised towards the unconscious infant in the "laver of regeneration." Had Mr. C. enlarged on this thought, no dubious impression had been left on the minds of his hearers as to the "great necessity of this sacrament," both to adults and infants, "where it may be had." But very different is the tone in which he proceeds:

Mr. Cooke.	*The Prayer Book.*
I say not there is in the waters of Baptism any natural fitness to cleanse from sin. I say not there is in its administration, any intrinsic efficacy to save the soul.	Sanctify this water to the mystical washing away of sin, and grant that this child now to be baptized therein may receive the fulness of thy grace. Seeing now that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits.

How striking is the contrast between the triumphant language of faith which the church employs, and the sceptical rationalistic tone of the Bristol rector. Instead of directing their attention to the benefits received, he tells them, what every one knows, that water has no "*natural* fitness to cleanse from sin, no *intrinsic* efficacy to save the soul." It needs no exercise of faith to believe that, but it does to recognize the power and the work of God in this blessed sacrament. Of these as taught in the quotations from the service, Mr. C. says not a word, but quotes 1. St. Peter, iii. 20, 21, which has, of course, no immediate application to infant baptism—and the following extract:—"They" (the sacraments) "are not empty signs to them that *believe*, nor effectual causes of grace to them that believe not," which is also beside the mark, applying only to adults. But Mr. C. seems to think these passages apply in some way or other to infants.

"Now, brethren, evade not the application by asking, how can infants believe—how can they exercise a "good conscience?" &c. God will take care of this, *if not now, yet in his own time.*" The italics are our author's, but the whole sentence is uncertain enough. What will God take care of? The salvation of the infant? that is secured in baptism for the time being, until the commission of actual sin. As for the exercise of faith in future years, that depends on the improvement of the grace given in baptism by the instituted means. Let us see how Hooker answers the difficulty stated by Mr. Cooke:

"The habit of faith which afterwards doth come with years, is but *a farther* building up of the same edifice, *the first foundation whereof was laid by the sacrament of baptism.* For that which then we professed without any understanding, when we afterwards come to acknowledge, do we any thing else but only bring unto ripeness the very seed that was sown before? We are *then believers* because *then we begin to be* that which process of time doth make perfect. . . . . If without any fear and scruple we may account and term them believers only for their outward profession's sake, which inwardly are farther from faith than infants, why not infants much more at the time of their solemn initiation by baptism the sacrament of faith, whereunto they not only conceive nothing opposite, but *have also that grace given them which is the first and most effectual cause out of which our belief groweth.*" Ecc. Pol. Vol. II. p. 396, 397. "When we know how Christ in general hath said that *of such* is the kingdom of heaven, which kingdom is the inheritance of God's elect, and do withal behold how his providence hath called them uuto the first beginning of eternal life, and presented them at the well spring of new birth wherein original sin is purged, besides which sin there is no hindrance of their salvation known to us, as themselves will grant."—p. 398.

These passages deserve attention both because they answer the cavil which Mr. C. mentions but evades answering, and because they inculcate the doctrine of *grace given in baptism*, which Mr. —— asserted at the famous convocation above referred to, and which so astonished the learned Rector of St. Michaels', Bristol.

The following is the conclusion of the extract from Mr. C.'s sermon, which to me seems very deficient, though I may be hypercritical:

"Instead of leaving my children, in the vain language of the world, to choose for themselves, I would choose for them, so far as God may enable me, the better part. I would lay them in the ark of Christ's Church before the deluge of sin shall overwhelm them. I would seek with their earliest existence the sacramental pledge of God's covenant grace in their behalf, that they may be by adoption and visible relations, "members of Christ, children of God, and inheritors of the kingdom of heaven.""

Now, this may express Mr. C.'s motives in bringing his offspring to the baptismal font, but he says nothing of the graces and privileges which they thereby receive from God. His object was to inculcate the duty of infant baptism, and stronger terms should have been employed than "adoption" and "visible relations." The great work of regeneration then performed is *invisible*, and yet we are commanded by the church to doubt not, but earnestly believe that it is truly performed. As he loves the Homilies, why did he not tell his people, "that infants being *baptized and dying in their infancy*, are by this sacrifice *washed from their sins, brought to God's favor*, and made his children, and inheritors of the kingdom of heaven."—*Hom. on Salv., p. 17, Swords' ed.*

The dogmatic teaching of the church would, of course, have much greater effect with his dutiful parishioners, than his unsupported private opinions or resolutions. This is what may be complained of, that in this sermon the words of the church, used in her offices and catechism, are not taught, enforced, and insisted on. And when we find that a clergyman for teaching them is animadverted on by Mr. C. and his *confreres*, charged with fundamental error, and twitted with "Puseyism," we cannot but believe that the Rector of St. Michael's has very low ideas of the "adoption" which he admits, and considers it merely external, inefficacious, and unavailable to salvation. If so, he is wholly at variance with the teaching of the church, as above demonstrated.

It affords me much pleasure to learn that the movement of Mr. C. in this matter of the ordination, meets with small favor in the Diocese of Rhode Island. It is obvious, that if one or two presbyters are to obtrude their private notions on any point of doctrine as of fundamental importance, violate rubrics, trample on canons, and create disturbances by words and gestures in the minds of the worshippers in God's holy church, there is an end to all discipline, order, and reverence: and every purposed ordination will in time become a scene of turbulence, tumults, and perhaps bloodshed itself. Mr. Cooke did not take the *previous advice of counsel, (proh pudor!)* nor did he brawl in the church, but his refusal to obey his Bishop, his contempt of the rubric, his mandarin nods were sufficiently obvious to the congregation, and exposed him, it seems, to censures which his unwise publication must greatly aggravate. I will conclude, therefore, with an extract from one whom doubtless he admires more than myself—even John Calvin:

"There are two pests which subvert the peace of the church. Strife is stirred up when every one is pertinaciously desirous of maintaining his own opinions: when he gets heated, he proceeds headlong in the course on which he entered. Vain glory deceives by flattering the mind and rendering a person enamored of his own conceits. The only way of preventing divisions, is by avoiding contention, to deliberate and act peacefully; especially not to be actuated by ambition, for in every matter of dispute, ambition fans the flame. * * * If we are humble and modest, we will be ready to withdraw our own claims, and to admit those of others. (We will be unwilling to occasion disturbance.)—*Com. on Phil. ii.* 3.

M. N.

For the Churchman

Rev. Mr. Editor,—Contributor in defining an "Apostacy" as a "*total* departure from" christianity, has completely demolished the theory he has for so long a time been advocating. According to this definition then, none of the sects save the Atheists (if they can be so named) can be the "falling away" spoken of by the Apostle. But how one of these can be said to "sit in the temple (Church) of God," and be "as God" and "shew himself that he is God," is altogether beyond my comprehension. Now if my opponent would search a little farther than the pages of a Lexicon or English Dictionary, he would find that the *Primitive* Christians attached four different significations to the term Apostasy (Vide Brit. Ency.) They applied the term to those who mingled Judaism *with* Christianity, as well as to those who totally went *over* to Judaism. They, therefore, made it mean a "corruption of" as well as a "total departure *from*" Christianity. If they used the term in its ungrammatical sense, we must not now understand it in its grammatical signification.

But again; if we receive Contributor's definition in the present instance, viz., "a *total* departure," and the "man of sin" is to be revealed in connection with it—the apostacy; the question arises, how can the "man of sin" be said to sit in the church of God, when the Apostacy which precedes his coming (see the order of the Apostle's language) has unchurched the church he is to sit in? To use Calvin's words, "The papacy must be a *true* Church, else how can Anti-christ sit in the temple of God?" Her sin is not that she denies the truth of God, but that she makes it void by adopting a *new* creed, and thus indirectly and far more effectually overturning the foundation of faith. But even allowing my opponent's definition of the term, the falsity of the conclusions he has drawn therefrom are evident. He asserts our church has decided that the Romish Communion is not Apostate, seeing that she allows the validity of her orders. This is good *if* Apostacy is used *only* to signify a *total* departure from the faith; but if our church believes as did the early church, that it also signifies a "corruption of" the faith, and therefore did *not* invalidate the succession, it is as harmless and useless as a child's toy. That the Primitive Christians did so receive the term, is an historical fact; and that our church follows her, will appear from the following. In the Homily on Peril of Idolatry, the term Anti-christ is applied to the Romish Church without any equivocation whatever. But if the Church has decided that the Romish Church is *not* Anti-christ, a flat contradiction presents itself; two things, the very opposite of one another, are urged by the church on her children, as "Godly and wholesome doctrine."

Receiving the same acceptation of the term Apostasy as the early Catholics did, totally does away with the difficulty, and the church teaches one and the same doctrine. Arguing from this, then, we shall find that the Romish Church is apostate, to wit., "we are left without a ministry, without sacraments, without Christianity," are consequences which Contributor's "superior knowledge" alone has discovered, but which divers learned Bishops and Doctors of the English Church totally *failed* in discovering. Must we ascribe their failure to ignorance? But to meet Contributor on his own ground, and with his own weapons. He asserts that the errors of the Romanists are not such as fairly to deserve the name of "Apostasy." But let us see. They have cursed and excommunicated all those who worship God as Scripture directs, and as the early church practised. For, they have decreed that "Nemo salvus esse potest" without holding and practising the invocation of saints deceased. Here, then they have "*totally* departed from" their once held faith on this matter. 2. They have decided that "in the mass there is offered a true, proper, and *propitiatory* sacrifice." The Catholic doctrine is, that in the the Holy Eucharist there is a *Commemorative* sacrifice. Here they have "*totally* departed from" the true faith. 3. They have decided that half the sacrament is every whit as good as the whole. Here again is a "*total* departure." 4. In their doctrine of indulgences and in their teaching on the meritoriousness of good works they "*totally* depart from" the doctrine of our Lord, "When ye have done all, say, we are unprofitable servants." 5. For jumbling together the superfluity of the satisfactions of the saints, with the merits of our Saviour, they "*totally* depart from" the teaching and faith of the whole Primitive Church. But neither time nor space will allow me to mention *more* instances. Enough has been said, however, to prove that the Primitive Christians were quite right in applying the term Apostasy, *even* to a corruption of Christianity. But in these our days of liberty, when private judgment stalks abroad at freedom, we must not feel surprised if some men's "superior knowledge" (in the use of decisions for instance) prove even the Primitive Church to be somewhat erratic in its judgment. Thus far, Mr. Editor, I have replied briefly to some *argument* my opponent introduced in his last communication; to his general, undefined, charge of misquotation, and his other grave reflections upon me, as yet I have not had cause to alter my opinion, that there exists some material difference between the accusation and the *proof*.

J. H.

For the Churchman.

Mr. Editor,—It is now more than a week since a communication, of which I herewith send you a copy, was sent to the "Home Journal," a well and favorably known weekly paper, published every Thursday. The communication was sent to the office on a Friday morning. I was encouraged to address this paper because, as your readers are aware, it has professed great regard for the church, especially in this diocese. A copy of the same article was also addressed, on the same day to the Gazette and Times. Neither of those papers has seen fit to notice it. Perhaps I have no right to complain of this. Considered as a profession of high intellectual and moral reading, and responsibility, the editorial office, worthily filled, has just claims to honor and respect, and the cause of public weal and virtue has doubtless claims upon *it* for constant readiness to advance, perfect, and defend it. But editorship is also a *craft*, which has to do with the mighty dollar; and how far its art, trade, and mystery, must be allowed the privilege of looking towards the good will, and striving to avoid the disfavor of those who have the pelf at their disposal, is perhaps a matter with which a stranger has no right to intermeddle. As I believe the Churchman has no need, and am well assured that you, Mr. Editor, have no disposition to be very calculating and solicitous on this point, I beg the favor of your printing the above mentioned communication.

JUSTICE.

For the Home Journal.

Messrs. Editors,—I ask the favor of a brief space in your columns, to enter my protest against the unjust and uncourteous treatment, which our very estimable fellow-citizen, the Rev. Dr. Berrian, has received at the hands of some of your brother editors. In that gentleman's History of Trinity Church in this city, he was naturally led, in giving an account of his former colleagues in the parish, to speak of his old friend Bishop Onderdonk. Honestly agreeing with many of our wisest and best men, that that gentleman had been hardly dealt with, in fact, that the verdict under which he is suffering was not justified by the evidence produced on his trial, Dr. Berrian, with a frankness and true heartedness, which are too rare in these times, has fearlessly said so. For this he has been assailed as a disorganizer, a rebel against authority, a mischief-maker, and I know not what all. Now the men who say and insinuate such things, must know that they thereby show themselves recreant to the most sacred principles of justice, liberty, and order. They know that neither as honest men, good citizens, consistent christians, or friends of civil and religious liberty, can they utter the sentiment that decisions of courts, temporal or spiritual, are to be held as necessarily right, and so to have infallibility attributed to them, that, no matter what the virtue or intelligence of the man who shall say aught against them, he is to be denounced and held up to public censure and suspicion. This principle strikes at the root of all the justice, liberty, and civilization for which we are indebted to the system of appeals, that subjects to revision, correction, and reversal, the decision of our judicial tribunals. It is, therefore, a principle unworthy of American citizens and enlightened Christians; and could hardly have been sanctioned and adopted by men of intelligence, except as a vicious means of promoting an end, in the virtuous claims of which they have not full confidence.

A CONSTANT READER.

For the Churchman.

Mr. Editor,—It is with extreme reluctance that I feel myself called upon to notice again Mr. Thomas Dunn, who, not content with publishing a certificate against me, which he and the persons who signed it have since been compelled publicly to admit did not represent the truth, in your paper of the 10th inst. returns to the charge, and now says that I have "with the most singular effrontery, denied the statements made to him by Messrs. *Rogers* and Girvan." Now, sir, I take the liberty to say, that I have seen no statements of Messrs. Rogers and Girvan, and consequently have not denied any such; and they say I have quoted them correctly in my certificate.

Mr. Dunn further says, "but Mr. F. well knows that he (Mr. Dunn) called on Mr. Leland before his departure, and that the conversation which he had with him was in Mr. F.'s store, before a witness." The only account I have had of this visit is this: Mr. Dunn called on Mr. Leland to sign a certificate disapproving of the pamphlet, which he (Mr. L.) declined to do, and also said that he did not wish his name used in the matter, and yet he is no sooner departed than Mr. Dunn uses his name as a voucher for his inaccurate statements. I am also well advised that he asked two other gentlemen, whose names he uses, to sign a similar certificate which they likewise declined to do; still he has the "singular effrontery" to claim a *majority* of the Vestry in favor of his position.

Again, Mr. Dunn says, "Mr. F. himself has stated that he advised Mr. Shimeall to resign, giving as reason that he could not succeed; to which Mr. S.'s answer was, that *he should do no such thing, that as long as he had the church he could use it to facilitate his begging, but if he gave it up he should have no chance left.*" I can only say to this, that it is grossly untrue. Mr. S. never made any such declaration in my hearing, and I never so represented him.

Mr. Dunn also says, that he expressly referred to several members of the Vestry, that he names, for the correctness of his statement, "to which," he says, "they have fully assented." This is calculated to mislead the public also; they *may* have consented to be *referred to*, but they do not and will not vouch for its *correctness*, as any body will find out who will take the trouble to call upon them, as I have done.

I might proceed further and review his statements in regard to the debts of the church, &c., but I trust it is unnecessary; my time and your paper ought to be better occupied.

C. J. FOLSOM.

For the Churchman.

Mr. Editor,—Some of your readers are doubtless aware of the rude attack which has been made on the Rev. Dr. Berrian by the Courier and Enquirer of this city, because in his History of Trinity Church, he frankly expressed his honest conviction that the verdict of the court which tried the Bishop of this Diocese was not justified by the evidence. The editors, as usual when there temper is ruffled, draw pretty largely upon their well supplied store of abusive language. The Doctor is represented as having hushed "the stern voice of conscience," as having been guilty of "insubordination and presumption," and as having done what is "mischievous, indecorous, and disrespectful;" and to crown the whole, all this is supposed to have been done "unconsciously;" in other words the editors volunteer the apology, that Dr. Berrian's intellect and moral sense are so imbecile that he has thus disgraced himself without knowing it.

On reading this article in the Courier, I prepared for that paper the communication of which I now send you a copy. It was deposited in *Boyd's Dispatch* on the morning of April 16th. Judging from my uniform experience of the punctuality of that medium of conveyance, I can have no doubt that it reached the office on the same day; although I have looked in vain for its appearance. As, however, it may possibly have failed, and as the editors of the Courier and Enquirer obviously keep a pretty sharp eye upon the Churchman, I ask the favor of your allowing me to call their attention to it through your colums. Just men who would not willingly maltreat a gentleman of Dr. Berrian's claims to respect and civility, law-and-order living citizens, consistent Christians, tolerably decent Churchmen, and those who are governed by honest purpose, will neither be afraid to answer the questions nor require much time to prepare their answers.

HONOR.

For the Courier & Enquirer.

Will the editors of the Courier & Enquirer allow a constant reader of their paper respectfully to propose to them a few questions? Is it right, frankly to acknowledge, as the editors and reader will probably at once perceive, that reference is had to the notice in that paper, of April 15, of the Rev. Dr. Berrian's History of Trinity Church.

When a respectable citizen questions the correctness of a judicial decision, is it fair to accuse him of "insubordination and presumption;" and to charge his act as being "mischievous, indecorus, and disrespectful?"

Is not our whole system of appeals, from a lower to a higher tribunal, founded on the common sense and right principle, that the decisions of tribunals are not to be held infallible; but that error may be imputed to them in perfect consistency with every just dictate of respect for them, and of attachment to civil and social order?

Is not the establishment of a supreme pardoning power founded, in part, on the admitted possibility that error may be discovered in even "the highest earthly tribunal?"

Does the absence of provision by written law for an appellate jurisdiction render it a whit less the right of every honest man who believes that tribunal has erred, to say so? Is his claim to respect at all diminished for saying so? Does it at all alter the character of efforts to expose him, on this account, to contumely and reproach?

Is infallibility to be expected in a spiritual any more than a temporal court?

With regard to the much talked of ecclesiastical trial, his reference to which has exposed Dr. Berrian to answer, it is well known, that there are those throughout this country, and beyond its bounds, clergy and laity of high distinction, and of various religious denominations, including men of legal and judicial eminence, who have expressed the deliberate conviction, that the verdict found in that trial was not justified by the evidence, or that the sentence was unjustly severe, or that the sentence was illegal, and is therefore null and void. Be the opinions of these gentlemen right or wrong, is it consistent with our civil and religious liberties, or with the decorums of society, to denounce the expression of them as "as an act of insubordination and presumption;" as "mischievous, indecorous, and disrespectful?"

For the Churchman.

Mr. Editor.—I find an announcement in a late number of a secular paper, that the Right Rev. Bishop Johns has received the appointment of President of William and Mary College, in Virginia, with the Professorships of Ethics, Rhetoric, and many other sciences in addition. As I have seen no contradiction of the statement, I presume it is true. It is now some five years since Bp. Meade informed his Convention that his health was so bad that he could not perform his duties, and needed an assistant. The Standing Committee of Pennsylvania refused to assent, on the groud that sufficient proof had not been given of the necessity of such an appointment. Now mark the sequel. The assistant was obtained, Bp. Meade's health miraculously improved, and the power of Virginia doubled in the House of Bishops. By this happy arrangement, he was enabled to spend some weeks in this city, raking up testimony against a brother Bishop; and while so engaged, he verified Virgil's description of Charon—"Jam senior; sed cruda deo viudisque senectus."

> "He looked in years; yet in years were seen
> A youthful vigor, and autumnal green."

Thus, too, he was enabled to appear as prosecutor, on the "trial;" while his adjunct swelled the ranks of the majority as juryman, judge and executioner; which was doubtless found a most comfortable and providential dispensation. Thus, too, he was enabled to officiate at the laying of the corner-stone of the new St. George's, wherein a matchless delicacy of sentiment was shown toward his suffering brother in the Episcopate; and thus he finds time to write letters against the Sunday School Union of the church, *because* it has its headquarters in the city of New York. Amid all these labors, moreover, he has health and strength to do a nice little amount of visitation at home. His co-adjutor consequently has but scanty occupation in the *limited* region of Virginia, and to supply the *tædium* of his vacant moments it appears he has the presidency of a College with half a dozen Professorships attached, that he may have something to do. I do not blame Bishop Johns for employing his active mind and eminent literary talent in this line, in the absence of strict professional duties, but wish your readers to ask themselves, Were not the Standing Committee of Pennsylvania perfectly justfied in refusing their assent to the appointment of an Assistant Bishop for Virginia?

NATHANIEL.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 1, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

☞ Those subscribers to "THE CHURCHMAN," who intend changing their residence on the 1st of May, will be so good as to send in their directions to this office—the number of their *present* and their *future* residence—as soon as convenient.

AN INQUIRY *into the accordancy of War with the principles of Christianity, &c. &c. By Jonathan Dymond.* Philadelphia: Uriah Hunt & Son, 44 North Fourth street, Joseph Snowden, 84 Arch street.

Like the Temperance Society advocate, and like the Abolitionist, Mr. Dymond is a man of one idea, being persuaded that war in any and every form is unlawful, and that to engage in it, under any circumstances, is sin. By making their one idea a new centre, these men, as far as in them lies, throw into utter confusion the whole system of moral and religious duties which God has established, and tempt men to run into a thousand real sins and disorders, while they warn them against one which is imaginary. They advocate their theories, however, with an earnestness and benevolence of purpose, and a confidence of assertion which are marvellously fitted to carry conviction to a large class of readers who, governed by no settled principles, are always liable to be captivated by plausible pretensions, especially if coupled with well disguised appeals to their vanity and want of information. One such instance of confident assertion here occurs, and that is the broad declaration that the unlawfulness of war was a tenet of the Primitive Church. "It is therefore," says the writer, "indisputable that the Christians who lived nearest the time of our Saviour believed, with undoubting confidence, that he had unequivocally forbidden war—that they openly avowed this belief, and that in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives." "The departure from the original faithfulness was, however, not suddenly general. Like every other corruption it was obtained by degrees. During the first two hundred years, not a Christian soldier is upon record. In the third century when Christianity became partially corrupted, Christian soldiers were common. The number increased with the increase of the general profligacy; until at last, in the fourth century, Christians became soldiers without hesitation and, perhaps, without remorse. Here and there, however, an ancient father still lifted up his voice for peace; but these, one after another, dropping from the world, the tenet that *war is unlawful*, ceased at length to be a tenet of the Church."

By the way, we cannot but remark with Dr. Waterland, that it is a certain sign of the value and esteem of men for the fathers, that all parties almost have put in their claim for antiquity. Mr. Dymond's habit of mind and general religious views would have disinclined him, one would think, to defer to the fathers; but even Socinus, as Dr. Waterland adds, "who contemned tradition and all the ancients undertaking to coin a new religion from Scripture alone, when he found that his disciples would not submit to worship Christ, after all he could bring from Scripture to persuade them to it, reminded them of the ancient and universal practice of the saints and martyrs, as an argument to prove that such was the sense of Scripture."

"We are but of yesterday,"* says Tertullian, "and by to-day are grown up and overspread your empire; your cities, your islands, your ports, towns, assemblies, and your very camps, wards, companies, palace, senate, forum, all swarm with Christians. Your temples, indeed, we leave to yourselves, and they are the only places you can name without Christians."

This famous and familiar passage alone might have suggested to the writer greater caution in his statements. Tertullian was born A. D. 160, and the "Apology,' from which the above passage is quoted, is referred by Dodwell to the year 203, and by Mr. Reeves to the year A. D. 200; and at this time it was so far from being true that not a Christian soldier was upon record, that there was no rank or class of men in the Roman Empire which was not composed in part of Christians; even the forts and the very camp (*castra ipsa*) were filled with Christians.

Our author quotes Justin Martyr, Tertullian, Irenæus, Lanctantius, Clemens of Alexandria, and Origen, and refers to others who wrote at a later period. The passages which he quotes from Justin, Irenæus, and Clemens, are not to the point. A passage from Tertullian is explicit in his favor, but taken from a work which was written after Tertullian became a Montanist. Origen, indeed, seems to favor our author's opinion, but not very consistently if we may believe Suicer, who quotes him as referring to the sting of bees in proof that defensive wars were allowed by Providence. The declaration of Lanctantius must be taken with some grains of allowance, since we find him affirming in the same sentence that a Christian is forbidden by his religion even to give testimony in case of a capital crime. On the whole we doubt whether any one of the fathers will be of real service to the author in sustaining his position.

One source of error on this subject has been owing to the not distinguishing between wars of a particular kind (for instance, in opposition to lawful government and in behalf of religion) and wars in general; and transferring to the latter the many strong testimonies which are found against the former. The Christian fathers unanimously condemn the former, teaching the followers of their Master, to submit in patience to all penalties imposed by the civil government against their holy religion, and never on any account to take up arms in its defence against the government under which they live. The only arms they were to use were charity, humility, and patience, and indispensab'e obedience, even to Nero himself. Quotations to this effect are not to the point, and yet it is on such passages that Mr. Dymond, and others whom he follows, mainly rely for the defence of their cause.

But though Christians may not use arms in defence of themselves and their faith *against* the government of their country, it is quite another question whether war, simply considered, is unlawful, and whether Christians may lawfully engage in war in obedience to the laws of their country. On this point a reference to Suicer alone (on the word Πολεμος) is sufficient to show that the sentiments of the fathers, with hardly an exception, were not such as Mr. Dymond fancies.

When the barbarians broke in upon the Roman Empire, did the Christian fathers teach that it was unlawful to resist them? On the contrary, they not only maintain the lawfulness of such wars but point out, in very strong language, their advantage and benefits. See the passages quoted by Suicer from Theodoret, Gregory, Nyssen, &c.

In a note on the passage from the De Corona of Tertullian quoted by Mr. Dymond, (and which had before been quoted for the same purpose by Erasmus and many others after him,) Pamelius gives such ample citations from Ambrose, Augustine, Chrysostom, and others, as show conclusively that the fathers, while they earnestly inculcate peace and reprobate unjust and unlawful wars, taught at the same time that the military life, simply considered, was not repugnant to the Christian religion.

Thus St. Chrysostom, speaking of Cornelius the Centurion mentioned in the Acts, exhorts soldiers to follow his example in piety and in the fear of God, and like him to give alms from their honest wages, and not from unjust gains. And referring to the other Centurion who is mentioned by St. Matthew, "You pretend," he says, "your military life, (i. e. as excuse for your irreligion) and say, I cannot be pious. What? Was not the Centurion a soldier of whom Jesus said, 'I have not found so great faith, no, not in Israel?'"

St. Augustine, in a number of places, is full to the same effect, and goes so far (unless our memory deceives us) as to assign to Mr. Dymond's opinion a Manichæan origin. Indeed we do not know where this subject is treated with sounder discrimination, or where the duties of the Christian soldier are inculcated with more unction and plenitude of Christian wisdom than in an incomparable letter of this holy man to Boniface. The letter is too long for insertion, and it would be doing it injustice to give detached passages from it. It may be found vol. 2, p. 1046 of the late Paris edition of Augustine's Works.

By the Cambria we received last week our usual English papers, but not till after we had gone to press.

A fresh addition is to be made to the number of Colonial Bishoprics. The present Diocese of Australia will be divided into three, of which the Bishop now there will superintend the central one, with the title, it is thought, of Bishop of Sydney, the district of Port Philip will constitute the See of Melbourne, and the northern counties of New South Wales will furnish another, of which the name is to be taken from one of the principal settlements, Newcastle or Maitland. South Australia is also to be a separate bishopric, under the name of its capitol, Adelaide. The appointments to these Sees have been made. Melbourne is to be filled by the Rev. Charles Perry, M. A., late Fellow of Trinity College, Cambridge. His diocese is said to have a population of 45,000. The Northern diocese, of which Maitland, a principal settlement, is about 80 miles from Sydney, will be filled by the Rev. William Tyrrell, Incumbent of Beaulien, Hant. The Rev. Augustus Short, the Bampton Lecturer for 1846, and late Tutor of Christ Church, Oxford, is to be the Bishop of Adelaide, a colony planted but eleven years ago, and having at present a population 23,600. Besides the above, the Cape of Good Hope is to be made a Bishopric, to which the Rev. Robert Gray, Perpetual Curate of Stockton-on-Tees, and son of the late Bishop of Bristol, has received the appointment. The population, within the limits of the Cape Colony, is computed at 200,000.

In the House of Commons, March 25th, Lord John Russell stated, that after the Easter holydays, if leave were granted him, he intended to bring in a bill for amending the laws relating to the Ecclesiastical Commissions. In answer to a question by Mr. Collett, he stated that the bill would contain no provision for the four new Bishops. This is the only reference to that measure which the proceedings of Parliament contain, the various legislative acts for Ireland having been allowed, we suppose, to assume more importance than any plan for increasing the efficiency of the Church of England. On the day following, in reply to a question by Mr. W. S. O'Brien, it was stated by the same minister, that Government had no intention to propose the appropriation of any part of the revenues of the Established Church in Ireland, to objects in which Roman Catholics had an interest. Complaints were made in the House of the conduct of the Duke of Buccleugh, Lord Macdonald, and other land-owners in Scotland, (said to be members of the Episcopal Church,) in refusing to grant sites for churches to congregations of those who had seceded from the Kirk. Mr. Bonveni, M. P. for Kilmarnock, moved for the appointment of a select committee to inquire into the matter. If the complaints of the aggrieved were substantiated he would be in favor of passing some compulsory measure. The Home Secretary, Sir G. Grey, supported the motion. Sir R. Inglis, Sir J. Graham, and Lord G. Bentinck, opposed it. They objected, that if a case for compulsory legislation were made out, it would be necessary to give the same privilege to all other religious bodies in the United Kingdom, an that the object of the inquiry was merely to expose to odium certain individuals. Lord John Russell, in declaring his intention to support the motion, declared it to be a case in which England as well as Scotland was concerned, and should any similar complaint be heard from the Roman Catholics of Ireland, the Society of Friends in England, or any other sect, the same relief must be extended. The motion prevailed, Ayes 89, Noes 61.

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* Such is Reeve's translation, and so the passage is commonly quoted. The correct reading, however, is not *Hesterni* but *Externi*, the Christians being so termed in relation to the Romans because of their Jewish origin. *Pamelius in loco.*

The English Churchman mentions a case in England where the heir to an entailed estate, by refusing his signature to the requisite deeds, frustrated the hopes of a clergyman of obtaining a site for a church, which he wished to build in a hamlet of his parish. It also suggests that a motion might have been made for an inquiry, whether large numbers of persons in London are not destitute of church accommodation, owing to the refusal of certain proprietors to grant sites for churches. If Episcopal landlords in Scotland are to be compelled to give up their property, why may not Dissenters in England suffer the same?

Wednesday, March 24th, was observed as a general Fast-day on account of the famine. A special form of Prayer was appointed to be used. The Bishop of St. Asaph preached before the House of Lords in Westminster Abbey, and Dr. Dealtry, Archdeacon of Surrey, before the Commons, in St. Margaret's, Westminster. Dr. Pusey preached the same day at Margaret chapel,—his sermon is to be printed. The Form prescribed contained no direction whether the Eucharist should be celebrated, and many communications in the papers discuss its propriety. Some of the London clergy, however, celebrated it. The Form directed explicitly the use of the Offertory and the Prayer for the Church Militant.

Prince Albert's vote for the Chancellorship of Cambridge was 951, Earl Powis's 839. His Royal Highness was inaugurated the 25th of March. The ceremony took place in Buckingham Palace. The papers generally comment in severe language on this manifestation of tuft-hunting in the University. The English Churchman has the following—

> We observe that several of the public journals draw consolation from the result of the election in the hope that his Royal Highness may prove a reforming Chancellor, and we have seen the method of this reform stated very openly—viz., conforming the system of Cambridge to that of those Universities of his native land with which His Royal Highness must be so much more familiar. We trust that His Royal Highness may not rashly or prematurely embark upon the perilous sea of University legislation without at least taking the counsel of those who must of necessity be more experienced in such matters than he can be. But it would be an unwise and self-deluding policy to cajole ourselves into the belief that such a danger does not exist; and that His Royal Highness's good intentions and zeal for the welfare of Cambridge may not expedite it. Instinctive knowledge is granted to no one, and early education leaves a lasting impress. The Chancellor of Cambridge has been brought up with a certain definite idea of what is signified by the word University, that, viz., exhibited in the towns of Bonn, Gottengen, and Jena, and consisting of a body of teachers collected for the sole purpose of teaching, and of young men for the sole purpose of learning, certain definite branches of knowledge—medicine, it may be, or Greek, or jurisprudence, but not at all comprising, or at least comprising in a very inadequate manner, the notion of discipline. The delicate contexture of the Universities of England, the nice adjustment of their University and their Collegiate elements, must, to such a person, (unless, indeed, which it is too much to expect, he has made them his especial study) be an inexplicable riddle—a thing he cannot so much as grasp; and it would, therefore, be not at all strange, if the new Chancellor of Cambridge should, out of pure good will towards the University which has adopted him, strive to conform it to that which has nurtured him.
>
> Should any such unhappy event occur, all we trust is, that it will be met in the same spirit as that which banded together the independent supporters of the Earl of Powis. Among those that distinguished themselves in his cause, were High Church and Low Church, Whigs, Tories, and Radicals, all, for the time being, postponing their various differences, and joining together for the common good of their mother University. With such an unanimity, with such a firm and yet respectful opposition would, we trust, be met any ill-judged, however well intended, attempts at Germanising on the part of the Royal Chancellor of Cambridge.

Opposition is made to the abolition of Eton Montem. A meeting, including many of the nobility, has been held, Lord John Manners presiding, and a petition has been drawn up, expressing the sense of many old Etonians.

The Government scheme of Education is canvassed freely. Churchmen are generally opposed to it, Dr. Hook being an exception.

The ordinations on the second Sunday in Lent were, by the Bishops of Salisbury, Ripon, Durham, Chester, Carlisle, Lincoln, London, and Peterborough, are Deacons 53, Priests 76.

At the end of 1846, the number of members on the books at Oxford was 5,930; members of convocation 3,098; determining Bachelors in Lent, 1847, 252. Mr. N. W. Senior has been re-elected Professor of Political Economy.

The Parish of Littlemore has been erected into a distinct benefice by Oriel College. The Rev. C. L. Cornish has been presented to the incumbency.

Proselytism by the Emperor of Russia.—The *Gazette des Tribunaux* publishes a decree of the Emperor Nicholas, dated the 6th inst., prohibiting conversions to any other creed than the Greco-Russian religion. According to the provisions of that intolerant and despotic enactment, any person abjuring the Greco-Russian religion is to be placed at the disposal of the ecclesiastical authorities; his property is to be confiscated, and if he does not re-enter the bosom of the Church by law established within a given period, he is to be confined for life in a convent. Should the proselyte have children under age, the Government undertakes to decide on their fate. Any individual who should advise another to abjure the tenets of that religion shall forfeit all his prerogatives and civil rights, and be banished forever to Western Siberia. Persons preaching or publishing doctrines calculated to shake the faith of the true believers, incur a similar penalty when guilty of the offence for the third time. The fathers and mothers professing the Greco-Russian religion, who should cause their children to be baptized by the ministers of another Christian sect, are to be punished by two years' imprisonment, deprived of their children, who are to be confided to the care of the Greco-Russian members of their family; and, if they have no relatives professing that creed, the Government will entrust them to guardians of its own choosing. The clergyman of any other persuasion who should receive the abjuration of a Greco-Russian, is to be deprived of his situation and of all the prerogatives attached to it. Catholic clergymen, moreover, are forbidden, in the western provinces, to retain in their service any person belonging to the Greco-Russian religion, under the penalty of forty effective roubies (7*l.* 8*s.*) per servant.

Rome.—Letters from Rome of the 18th instant, announce that among the papers seized on a refugee implicated in the last conspiracy discovered at Ancona, were several documents showing that Austria was intriguing against the Pope's Government. Those papers having been forwarded to Rome, Cardinal Gizzi, the Secretary of State, immediately addressed a note to the Austrian Ambassador, apprising him of the fact, and demanding an explanation. The latter having contented himself with merely acknowledging the receipt of the note, the Cardinal wrote him a second, which also remained without a reply. The Pope, indignant at his conduct, sent for the Ambassador, who hastened to wait on His Holiness. Their interview was said to have been very animated, and when the Pope conducted the Ambassador to the door, he told him, in the presence of the attendants—"I give you my blessing; but you may write to your Sovereign, that if he expects to intimidate me, he is greatly mistaken." One of those letters mentioned that the Ambassador was to quit Rome on the evening of the 18th.

March 18.—The Austrian Ambassador appears to have reconsidered the matter of his threatened departure, and, much to the chagrin of the public here, has chosen to remain. Some compromise was immediately suspected to have taken place, and some retrograde movement on the part of the Papal Cabinet was anticipated; nor was the alarm without foundation, as the events of the last few days have given evidence. On Tuesday an edict came out on our NEWSPAPERS! and a rigid censorship is announced under terms of apparent liberality. There is some laudatory phraseology about the press in general, of which Popes and Bishops are stated to be, if not the inventors, at least the principal promoters; the edict goes on to talk of, even, "*la honesta liberta della stampa*," but it only crowns the victim with a few flowers of speech previous to immolation. There can be no mistake about it. Austria has obtained the suppression of public opinion in the journals of Rome, the only free utterances in the whole Peninsula.

That the Secretary of State alone is to blame in this foul concession is the opinion of all Rome. The Pope is supposed to have been kept in ignorance of the intended blow, and hence the firm determination on the part of the public *not* to submit to this return of old tyranny. A public meeting of the proprietors, editors, and printers of the sixteen journals published in this city, was held yesterday at the office of the *Contemporaneo*, and it was unanimously resolved that "not a single newspaper should be published in Rome until the revocation of the offensive edict." The Marquis of Azelio attended, and spoke in indignant terms of the servile act of the Government, as did Mons. Gazzola, with Professors Mazi and Gigli, editors of the *Contemporaneo*; Professor Generali, editor of the *Saggiatore* (Essayist); Doctor Pompili, of the *Fanfulla*; Pinto, of the *Italico*; Cerotti, of the *Giurisprudenza*; and Professor Morelli, of the *Roman Advertiser*. An energetic address to the Pontiff was resolved on, and received thirty signatures of editorial representatives on the spot. To-day an adjourned meeting takes place, and is going on while I write; a crowd of upwards of three hundred printers, with their wives and children, are about to march up to the Quirinal palace; and such an "agitation" prevails as no one could have foreseen, in a country so newly initiated in the blessings of freedom.

I have confidence that our Sovereign will instantly revoke this blundering act of his minister. The press of Europe is, after all, the main support of Pius and of his reforms. Of this I have reason to know that his Holiness is fully aware, and that no Churchman has so keenly appreciated that mighty modern revolution, through which the pulpit itself has been so effectually superseded by the printing-machine. The only result of the edict of yesterday (which may, if not annulled, prove as disastrous as the Jesuit Letellier's revocation of the Edict of Nantes,) would be the circulation of clandestine publications like the "Sentinella del Campidoglio," of which I spoke in a previous despatch, besides a host of irreligious broad sheets printed in Switzerland, and smuggled, during Gregory's sway, in thousands among the people.—*Daily News.*

Mr. Newman.—We hear with great pleasure that Mr. Newman is to return to England as a Brother of the Oratory, the Congregation founded by the illustrious St. Philip Neri. The Rev. W. G. Penny and the Rev. R. Staunton have left Maryvale for Rome, to join Mr. Newman and Mr. St. John in making, or at least commencing, their noviciate there; and it is very probable they will be followed by others who will join them with the same object. These (with some of the Oratorian Fathers from Rome) will *probably* return to England, in the course of the year, to continue and complete the noviciate, and to make arrangements for opening an Oratory and establishing a Congregation in one of our large *provincial* towns. The story that there has been any difficulty about Mr. Newman's ordination, is of course a mere fable. His ordination, and that of his companions, may probably be delayed a little by the noviciate requisite for members of the Oratory, but it will follow, under the direction of the proper authorities, as a matter of course. This is the first introduction of the Congregation of the Oratory into England. Its chief purposes are preaching, hearing confessions, and giving spiritual retreats. As appears from Alban Butler's Life of St. Philip Neri, it is not a religious order, the members not being bound by vows, but a community of secular priests living together by rule, and available at any moment for the labors of spiritual charity. The rule is, we believe, a mild one, similar to that of the Society of Jesus, to which the Institute is in many respects conformed; and during the suppression of the Society, many of its functions were discharged by the Oratorians.—*Tablet.*

DOMESTIC INTELLIGENCE.

BISHOP DE LANCEY'S SERVICES FOR THE DIOCESE OF NEW YORK.

April 20th, in St. Ann's Church, Morrisania, confirmed *sixteen* persons, including *one* from St. Andrew's Church, Harlem.

April 21, in St. Paul's Church, Eastchester, confirmed *four* persons, including one from St. Peter's Church, Westchester.

April 22, in St. John's Church, Yonkers, confirmed *twenty-one* persons.

April 25, in St. Thomas's Church, Mamaroneck, confirmed *twenty-two* persons, including *two* from Trinity Church, New Rochelle.

April 25, in Christ Church, Rye, confirmed *fourteen* persons, including *one* from St. Paul's Church, New York.

New Jersey.—*Episcopal Services.*—On Sunday, 21 March, (Fifth in Lent,) in St. Mary's Church, Burlington, the Rev. Mr. Bradin, (of the Diocese of New York,) read Evening Prayers, and the Bishop preached, and confirmed *forty-nine* persons.

On Thursday, 25, (Annunciation of the Blessed Virgin Mary,) the Bishop consecrated the Chapel of the Holy Innocents, erected, and devoted, by him, for the religious uses of St. Mary's Hall. The Sentence of Consecration was read by the Rev. Mr. Germain, and the Rev. Frederick Ogilby, (of the Diocese of Pennsylvania,) read Morning Prayers, the Rev. Mr. Bradin reading the Lessons. The Bishop preached the sermon, confirmed *six* persons, and administered the Holy Communion; the alms, at the Offertory, being collected by the Rev. Dr. Ver Mehr. There were also present, the Rev. Messrs. Morehouse, Starr, A. B. Paterson, Adams, Hallowell and Lybrand; the Rev. Dr. Morgan, and the Rev. Messrs. Talbot, Beasley, Pryor, and Lightner, of the Diocese of Pennsylvania; the Rev. Messrs. W. L. Johnson and Vinton, of the Diocese of New York; and the Rev. Mr. Thackara, of the Diocese of Georgia

On Sunday, 28, (next before Easter,) in Christ Church, Bordentown, the Rev. Mr. Bradin read Morning Prayers, and the Bishop preached, confirmed *four* persons, and administered the Holy Communion, assisted by the Rev. Mr. Mitchell. In the afternoon, the Rev. Mr. Bradin read Prayers, and the children were catechised by the Rector, and examined by the Bishop.

In the evening, in Christ Church, Allentown, the Rev. Mr. Mitchell read prayers, and the Bishop preached, and confirmed *one* person. The Rev. Messrs. Bradin, and Passmore, the Missionary, were present. On Monday, (before Easter,) 29, the Rev. Mr. Bradin read Morning Prayers, and the Bishop preached, and administered the Holy Communion; the alms at the Offertory being collected by the officiating Deacon.

On Tuesday, (before Easter,) 30, in St. Stephen's Church, Willingborough, the Rev. Mr. Germain read Evening Prayers, the Rector elect, the Rev. Mr. Hallowell catechized the children, and the Bishop examined them, preached, and confirmed *two* persons.

On Easter Day, 4th April, in St. Mary's Church, Burlington, the Rev. Dr. Ver Mehr read Morning Prayers, and the Bishop administered adult Baptism, confirmed *seven* persons, preached, and administered the Holy Communion, the Rev. Mr. Bradin reading the Epistle. The number of persons confirmed at this season, in this parish, is *sixty-three*; of whom seventeen are from St Mary's Hall, and four from Burlington College.

In the afternoon, in Trinity Church, Fairview, the Rev. Mr. Germain read prayers, the Minister, the Rev. Mr. Hallowell, catechized the children, and the Bishop examined them, preached, and confirmed *three* persons.—*Missionary.*

Chapel of St. Mary's Hall.—The following description of this new edifice, dedicated in honor of the Holy Innocents, has been compiled from The Missionary.

It has been erected under the direction of Mr. Notman: the material being sandstone. Its length is 81 feet, its width 27. There is no external division into chancel and nave. At the west end is a bell-gable—the eastern gable carries a plain cross. There are 6 bays, the third from the west and on the north side however is occupied by a semi-transept apparently not projecting from the main building, but with a steep gable rising nearly as high as the ridge of the Chapel roof. This relieves the extreme length of the chapel externally. Internally it serves as a place for the organ. It contains an unequal triplet under a hood. The East window is a copy from that in Stanton St. John, Oxfordshire, England—a singular and beautiful composition, well known to Ecclesiologists. It is of three lights, the tracery consisting of "a straight-sided triangle in a lancet arch, and straight lines drawn parallel to these sides from the summits of the two mullions." Owing to the indistinctness of the engraving, it is impossible to say what is the character of the side-windows. The buttresses have two set-offs, and die into the walls just below the eaves. A string-course runs round the building, being continued over the buttresses just under the windows. The gables are terminated at the eaves by gablets. Internally, "the choir seats face each other, running length-wise with the building from the chancel [sacrarium?] to the organ." The other half is filled with open seats, placed transversely, leaving an alley running the whole length. Over the door at the garden entrance is a triplet: there is also an entrance opposite the organ communicating (through a corridor?) with St. Mary's Hall. The roof is open. The wood-work is in imitation of oak.

Maryland.—*Episcopal Visitation.*—On the Second Sunday after Easter, in the morning, the Bishop preached, confirmed 14 persons, and administered the Lord's Supper, in the Church of the Epiphany, Washington; the Rector, the Rev. J. W. French, said Morning Prayer, and together with the Rev. Mr. Payne, of St. John's, assisted in the Communion.

In the afternoon, the Bishop preached and confirmed twenty persons in St. John's Church, Georgetown. The Rev. Mr. McKinney, of St. John's Institute, said Evening Prayer. Rector, the Rev. Alexander Shiras, presented the candidates for Confirmation. The Rev. Mr. Gassaway, of Christ Church, was present in the chancel.

At night, the Bishop preached and confirmed 18 persons at Christ Church, Georgetown. The Rev. Mr. McKenney said Evening Prayer, assisted in the lessons by the Rev. Mr. Shiras. The Rector presented the candidates.—*Church Times.*

New Church.—A new Episcopal Church, to be called "St. Luke's," and under the pastoral care of the Rev Mr. Macfarland, has been organized in the Western part of the city. The congregation at present worship in the building on Lombard street, West of Freemont street.—*Balt. American, Feb. 14.*

Pennsylvania.—*Church Services in Philadelphia.*—The following statement of "Services in St. Peter's church, Philadelphia," which was furnished by request, is a case in point. It needs but the Weekly Offertory to make it well nigh perfect. *And that will come!*

ON SUNDAYS.

Hour of Service—*Morning*, 10 1-2 o'clock, throughout the year. *Evening*, 3 1-2 o'clock, from October to April. 4 o'clock, from April to October. Holy Communion—on the first Sunday in each month; and on Easter day, Whitsunday and Trinity Sunday. Children Catechized—On the last Sunday in each month. Quarterly Collections—On the morning, afternoon and evening of the second Sunday in January, for Missions.

The second Sunday in April, for Diocesan and Parochial funds, and for feeble churches. The last Sunday in June, for Bible, Prayer-book and Education. The second Sunday in October, for Sunday Schools.

ON WEEK DAYS.

Daily Prayer—Morning, 9 o'clock, throughout the year. 4 o'clock in Winter, (Jan. Feb. Nov. Dec.) Evening, 5 o'clock in Spring and Fall, (March, April, September, October.) 6 o'clock in Summer, May, June, July, Aug.

HOLY DAYS.

On the following viz:—Nativity, Dec. 25—Circumcision, Jan. 1.—Epiphany, Jan. 6.—Ash Wednesday—Good Friday—Ascension—also on Thanksgiving Day. Morning, 10 1-2. Service, Sermon and Holy Communion. Evening, Prayer, as usual.

And on the following, viz:—St. Andrew, Nov. 30—St Thomas, Dec. 21—St. Stephen, Dec 26—St. John the Evangelist, Dec. 27—Innocents, Dec. 28—Conversion of St. Paul, Jan. 25—Purification of the Blessed Virgin Mary, Feb. 2—St. Matthias, Feb. 2—Annunciation of the Blessed Virgin Mary, March 25—Monday before Easter—Tuesday before Easter—Wednesday before Easter—Thursday before Easter—Easter Even—Monday in Easter Week—Tuesday in Easter Week—St. Mark, April 25—St. Philip and St. James, May 1—Monday in Whitsun Week—Tuesday in Whitsun Week—St. Barnabas, June 11—Nativity of St. John the Baptist, June 24—St. Peter, June 29—St. James, July 25,—St. Bartholomew, Aug. 24—St. Matthew, Sept. 21—St. Michael and All Angels, Sept. 29—St Luke, Oct. 18—St. Simon and St. Jude, Oct, 28—All Saints' Day, November 1.

Morning Prayers, as usual. Noon—12 o'clock. Sermon and Holy Communion. Evening Prayer, as usual. It is gratifying to state, in connection with this faithful directory of Christian worship, that a pious layman has given the wine, which will be required for the Holy Communion, throughout the year; and that a devout woman has offered to supply the bread. This is but one illustration to the safety of doing right. It is the indolent and fearful who fear ever a lion in the way. Whoever goes right onward, in the Church's path, will find his course made plain before him.

Another word in this connection. The last six months have laid upon the table of the Missionary, The Rev. Henry Major answered by himself, the Clergyman's Assistant in Reading the Service, and an Essay on Study; all of them, either written, or edited, with valuable additions, by the Rector of St. Peter's church, Philadelphia. A significant intimation, to say the least of it, that the Daily Service does not incapacitate for other work. It is a great mistake to suppose that time is lost by it. The system which it introduces, and the keeping at home, to which it leads, save time; which is the same as making it. Then, there is great gain from its influence, in drawing all thoughts and studies, [as the Ordinal expresses it,] "this way." Then—must it be added?—is there not a blessing upon prayer? As to pastoral intercourse with the people, it is increased and improved by it. The people always know where to find the Priest; and his constant occupation in sacred things elevates and sanctifies his intercourse with them. But there is no limit to the ways in which the Psalmist's words are verified: "Blessed are they who dwell in Thy house!" "One day in Thy courts is better than a thousand."—*Missionary.*

DISCOVERY OF THE MANUSCRIPTS USED IN FORMING THE TEXT OF THE COMPLUTESIAN POLYGLOT.

An interesting discovery has recently been made, which is of great importance to biblical criticism. It has been communicated to the *Biblical Review* (a London periodical publication) by Dr. James Thomson, one of the agents of the British and Foreign Bible Society, in a letter from which the following account is extracted.

The Complutesian Polyglot was so called because it was printed at Alcala in Spain, which is in Latin *Complutum*. Besides the Old Testament in Hebrew, Greek, and Latin, with a portion of the Chaldee paraphras, it contains the first *printed* text of the New Testament in Greek, which had considerable influence in the formation of our present Greek Vulgate, or *textus receptus* of the New Testament. The Complutesian Greek text of the New Testament was printed in 1514, although not published until 1522; and in the meantime Erasmus published three editions in 1516, 1519, and 1522. Then came the editions of 1527 and 1535, which, as well as the subsequent editions of Stephens and Elzevir, were greatly affected by the Complutensian text, and formed the principal authority for the commonly received text of our present Greek Testament, which has been followed in our English authorized version.

These circumstances render it a matter of great importance to ascertain the age and authority of the manuscripts from which the Complutensian text was derived; and these until now have been very generally supposed to have been lost. The story of their destruction was first told by Michaelis, and has been repeated on his authority by many subsequent writers; amongst others, it appeared in the earlier editions of Mr. Hartwell Horne's invaluable "Introduction to the Critical Study of the Scriptures," a work which is, or ought to be, in the hands of every biblical student who can afford to purchase it.

The story is thus given by Michaelis (Marsh's translation, vol. ii. part i. pp. 40, 44.) After stating the arguments for and against the Complutensian Polyglot, he says—

"In this situation it was natural for every friend to criticism to wish that the manuscripts used in this edition, which might be supposed to have been preserved at Alcala, should be collated anew. But the inconceivable ignorance and stupidity of a librarian at Alcala, about the year 1749, has rendered it impossible that these wishes should ever be gratified. Professor Moldenhawer, who was in Spain in 1784, went to Alcala for the very purpose of discovering those manuscripts; and, being able to find none, suspected that they were designedly kept secret from him, though contrary to the generous treatment which he had at other times experienced in that country. At last he discovered that a very illiterate librarian, about thirty-five years before, who wanted room for some new books, sold the ancient vellum manuscripts to one Toryho, who dealt in fire-works, as materials for making rockets."

In a note to this statement he adds—

"The account which he gives is the following: "'As the University of Alcala has a very considerable library, and has existed many centuries, it was reasonable to suppose that it contained many manuscripts. Gomez declares that they cost 4000 aurei, and that among them were seven of the Hebrew Bible. In this library it is highly probable that the Greek manuscripts were deposited which were used for the Complutensian edition, and of which the German literati have so long wished to have some intelligence. But all these manuscripts were sold in a lump, about thirty five years ago, to a rocket-maker of the name of Toryo, and were put down in the librarian's account *como membranas inutiles*. Martinez, a man of learning, and particularly skilled in the Greek language, heard of it soon after they were sold, and hastened to save these treasures from destruction; but it was too late, for they were already destroyed, except a few scattered leaves, which are now preserved in the library. That the number of manuscripts was very considerable appears from the following circumstances. One Rodan assured Bayer, that he had seen the receipt which was given to the purchaser, from which it appeared that the money was paid at two different payments.'"

This story was of course very generally believed, coming forward, as it did, so circumstantially, and on such high authority; but its falsehood was suspected, and, indeed, demonstrated, as long ago as 1821, by Dr. Bowring, who in that year communicated the results of his inquiry to the Monthly Repository, vol. xvi., p. 203. The statement of Michaelis was also corrected in the last three editions of Mr. Horne's Introduction.

It remained, however, for Dr. Thomson to set the question completely to rest by a letter addressed to the Biblical Review, dated February 4th, 1847, in which he has shown that the MSS. are now preserved in the Library of the University at Madrid, to which city the ancient University of Alcala has been transferred. Dr. Thomson states that he received the first authentic account of the existence of these important MSS. from a learned and amiable Spanish priest, who was well known to most literary men in Dublin, and who died here a few years ago, after having published some valuable and learned works on Irish History. His Hibernia Phœnicia, and Opuscula S. Patricii, have rendered Dr. Villaneuva's name well known, and his memory dear to every student of Irish history. Although a decided Romanist, he wrote without acrimony or bigotry, and in the true spirit of genuine scholarship.

Dr. Thomson's account of the important discovery of the Complutensian MSS. is as follows:

"Soon after I returned from South America in 1825, I became acquainted with several Spanish refugees then in London, and among these was a learned Spanish priest, whose name is, I believe, pretty well known in this country,—I mean, Don Lorenzo Villaneuva. I remember particularly having mentioned the opinion current respecting these manuscripts to this gentleman, intimating that it would be desirable that a new search should be made for them, as probably what had been reported concerning their fate might not be true. Mr. Villaneuva discredited the common report about these manuscripts, and expressed his belief of their existence still in Alcala, where they had been deposited, and mentioned some circumstances in favor of his entertaining that opinion on the subject.

"On my return from Mexico, in 1844, I had thoughts of going into Spain on the part of the Bible Society, and wished to obtain all the information I could respecting that country. I had then the pleasure of becoming acquainted with Don Pedro Gomez de la Serna, who had been one of the Secretaries of State during the regency of Espartero, and who came over to this country with the ex-Regent. This gentleman held for some time the situation of Rector of the University of Madrid, which is the same establishment that was formerly at Alcala, it having been some time ago removed from the latter to the former place. I had thus a favorable opportunity of extending my inquiries about these manuscripts. Mr. La Serna expressed his view as coinciding with Mr. Villaneuva's, which I had mentioned to him, and indeed expressed his confident belief as to the existence of the manuscripts *entire* at the present day in the archives of that University, the same as they were left there by Cardinal Ximenes. He had heard the report that was current about the vandalic destruction of these manuscripts, and felt grieved that his country in this matter should have been thus maligned. In conversing further on this subject, it was agreed that he should write to the present Rector of the University, who is his particular friend, in order to make the proper inquiries. We soon heard from this gentleman, who stated that all the manuscripts were there, and in good preservation. Subsequently the Rector was written to by his friend here, begging that a catalogue of the manuscripts might be sent; for it was desirable to know, not only their existence, but also what was the nature of them, as bearing on the great subject of biblical criticism. This catalogue was sent, and is now in my hands. * * *

"It is to be understood, that the manuscripts in this catalogue are those which belonged to the Cardinal himself. There were others used besides in the formation of his Polyglot, which were said to have been sent him from Rome, and returned after the work was completed. Of these Roman manuscripts nothing is yet known, as to their number or value."—*Irish Ecclesiastical Journal.*

Notices.

☞ The Rev. Foster Thayer having resigned the Rectorship of the Church of the Holy Apostles, the Wardens and Vestry informs the congregation and public that Divine Service will be held as heretofore at 10 1-2 and 3 1-2 o'clock.

Sunday, May 2d, the holy communion will be administered in the morning, and divine service will be held at 7 1-2 in the evening.

New York, May 1, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1-2 P. M., and 7 1-2 P.M.

This arrangement will continue until further notice.

May 1st, 1847.

ST. PAUL'S CHAPEL.

A sermon will be preached in St. Paul's Chapel, on Sunday evening, the 2d of May, and a collection made in behalf of St. Simon's German Free Church.

Service to commence at half-past 7 o'clock.

May 1, 1847.

The Rev. C. F. Lewis desires his letters and papers to be directed to him at Canfield, Ohio, after April 5th.

Emigrant Stranger Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of British Emigrants and English Residents, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

Moses Marcus, Rector

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

Rev. Alexander Crummell, Rector.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 1-2 P. M. Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,

Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 20th April, the Treasurer has received the following contributions:

Second quarterly collection, St Ann's, Annapolis, Ind, 12 36; St Thomas's, New York, 82 07; St John's, Delhi, Jews, 4 72; St Paul's, Norwalk, Ohio, Jews, 6; offerings of Trinity ch, Newark, N J, 29 25; Christ ch, Hudson, Ohio, Jews, 2 06; an Easter offering, from Mrs D, 3; St James's, Boardman, and St Stephen's, Canfield, Ohio, Jews, 5; Covington, Ky, 6 50; Mrs M A B, New Milford, Ct, per T C Butler, 20; Calvary ch, Brooklyn, N Y, 60 34; from a member of St James's ch, Philadelphia, 2 50, and a purse to be sold for the benefit of the Jewish mission. Total, $233 80.

THOMAS N. STANFORD, Treasurer,
New York, April 27, 1847. 139 Broadway.

Foreign Missions.—Since his report of April 20th, the Treasurer acknowledges the receipt of the following amounts:—

From St Paul's ch, Burlington, Vt, 20 24; St James's ch, Chicago, Ill, one third, 9; St Paul's ch, Chilicothe, O, for Constantinople, 10. Total. 39 24.

J. SMYTH ROGERS, Treasurer,
New York, April 27, 1847. 281 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Church of Annunciation, New Orleans, Rev N O Preston, rector, 20; St Luck's ch, Brooklyn, Rev J W Diller, 8 49; St Barnabas ch, N Y, Rev Hiram Jelliff, 2; Sinclair Toussey, annual subscriber, 2. Total amount, $32 49.

Donations and subscriptions thankfully received by

Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

April 28, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Thomas Ludlow Harison, a life member, by the contribution of his father, Wm H Harison, 10; Richard M Harison, a life member, by the contribution of his father, Wm H Harison, 10; Rev A Ogden, Windham, Ct, donation, 2; Rev David E Tomlinson, Emmanuel ch, Weston, Ct, donation, 2 25. Total amount, 24 25.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, April 28, 1847.

☞ The undersigned would herewith acknowledge, on the part of the Soldier's Mission Chapel, Governor's Island, the kind and liberal arrangement make by Henry E. Pierrepont, Esq., President of the Brooklyn South Ferry Company, for the accommodation of the Bishop and clergy on the 19th inst., the day of its consecration.

John McVickar, Chaplain of the Post.

April 28, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a lady, $5.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, April 28, 1847.

Clerical Changes.

Rev. H. Y. F. Roberts, from Sag Harbor, Long Island, to Poquetonock, Conn., requests that papers and letters for him may be addressed accordingly.

The Rev. C. R. Fisher, from the Diocese of Massachusetts, to the missionary station of "Manchester Mills," Ct. Address "Hartford, Ct."

Rev. A. Nichols, from Redding, to Newtown, Ct.

Rev. Samuel D. Denison, from St. Paul's, Portsmouth, R. I., to St. James's, Great Barrington, Mass.

Rev. E. D. Boggs, from Elizabethport and Piscatawa, to Trinity Church, Swedesborough, N. J.

Rev. Isaac Smith, from St. Peter's, Spottswood, to St. James's, Piscatawa, N. J.

To Correspondents.

"Shenaniah," "G. C.," and "Euryalus," in our next.

Calendar.

MAY.

1. St. Philip and St. James the Apostles.
2. Fourth Sunday after Easter.
9. Fifth Sunday after Easter. Rogation Sunday.
10. Rogation Day.
11. Rogation Day.
12. Rogation Day.
13. Holy Thursday, or The Ascension of our Lord Jesus Christ.—*Proper Psalms instead of the Psalms for the day.*
16. Sunday after Ascension Day.
23. Whitsunday.—*Proper Psalms instead of the Psalms for the day.*
24. Monday in Whitsun Week.
25. Tuesday in Whitsun Week.
26. Ember Day.
28. Ember Day.
29. Ember Day.
30. Trinity Sunday.

JUNE.

6. First Sunday after Trinity.
11. St. Barnabas the Apostle.
13. Second Sunday after Trinity.
20. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
27. Fourth Sunday after Trinity.
29. St. Peter the Apostle.

Advertisements.

Mrs. Mears, 784 Broadway, (corner of Tenth street,) New York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, eight more young ladies as boarders, and a few more day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being the language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

☞ The summer term commences on the 7th of May next. May 1—1m.

MISS J. DIXON'S SCHOOL,

492 Hudson street, nearly opposite St. Luke's Church.

This School has been established for many years, and parents placing their children under Miss J. Dixon's care may rest assured of their being thoroughly instructed in all the branches of an English education, on very moderate terms. Miss J. Dixon has no hired teachers—she is assisted by her sisters, who are equally interested with herself in the improvement of the children.

The rooms are large and pleasant, and one of them is appropriated to very young children of both sexes.

Music, Drawing and Painting, French, and Needle Work are also taught.

Miss J. Dixon refers to the Rector of St. Luke's Church; Mr. Floyd Smith, and to the parents of many young ladies who have been educated at her school, whose names will be given, and information respecting terms, &c., upon application as above.

May 1—6t$

PEW TO LET.

Pew No. 77, Middle Aisle, St. John's Chapel.—Apply to WILLIAM B. BALLOW,

May 1—4t$ North River Bank.

WANTED,

In a small private family a competent child's nurse and seamstress. A Protestant Episcopalian, American or English, with good references, will hear of a desirable place by applying at this office.

May 1—tf

TRAPNELL'S TRIAL.

Report of the Trial of the Rev. Joseph Trapnell, Jr., before the Standing Committee of the Diocese of Maryland, setting as an Ecclesiastical Court in St. Andrew's Church, Baltimore. Price 50 cts.

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May 1—1t

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May 1—4t$

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May 1—3t$

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Under the office of the Churchman.

[List of Publications continued.]

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⁂ List to be continued.

May 1.

Extensive and important sale of the valuable Theological and Classical library of the late Rev. M. BRUEN. On Wednesday, Thursday, Friday and Saturday, 12th, 13th, 14th and 15th of May, at four o'clock each day, will be sold by Royal Gurley & Co., at their rooms, 304 Broadway, corner of Duane street, the rare and valuable collection of Theological and Classical books belonging to the library of the late Rev. M. Bruen, comprising the Holy Scriptures in various languages, a very choice collection of the Father's of the Church (Benedictine Editions,) Council and Ecclesiastical Historians, together with critical editions of the Greek and Latin Classics. Also, works of some of the best English Divines, being chiefly in excellent condition and substantial binding. So important a Library of Theological Works has never been sold at auction in this country, and we would invite an examination of the Catalogue by Clergymen, heads of Colleges and other Seminaries of learning. Catalogues are now ready and will be sent to any part of the Union on making application to the Auctioneers.

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April 17.

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Parents in search of a good school are respectfully requested to call for a circular at Messrs. Clark & Austin, 250 Broadway; or to have a personal interview with the Rector, on or after May 3d, at the above direction, before that time at 61 Henry street.

References.

N. F. Moore, L.L. D., President of Columbia College; Professor Anthon, Columbia College; Professor Renwick, Columbia College; Professor Lewis, N. Y. University; John Oothout, Esq., President of the Bank of New York; John Miller, M. D., 186 East Broadway; Rev. John McVickar, D.D.; Rev. W. E. Eigenbrodt; Rev. Benjamin I. Haight, D.D.; Rev. J. F. Schroeder, D.D.; Rev. J. M Forbes; Rev. Isaac Ferris, D.D.; Rev. Lot Jones; Rev. John Knox, D.D.; and many others.

April 17—3t$

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April 17—3t

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COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXVII.

When our Saviour, moved by friendship and sympathy, would pour the balm of consolation into the afflicted breast, and rescue from the grave a beloved brother who had been four days deceased, He pronounced the authoritative declaration, "I am the Resurrection and the Life." When the Church would bear, with pious decency, to their long home, the remains of her members, and over the ashes of the dead, console and edify the living, she solemnly proclaims this blessed assurance of her Lord. And at this sacred and joyous season especially, when she sees her Saviour bursting the confines of the tomb, and rising the Almighty Conqueror of death, would she cheer her members with His triumphant annunciation, "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Lazarus, the friend of Jesus, was dead, and had lain in the grave four days. His sister, when she heard that Christ was come into their neighborhood, went to meet Him, and feelingly exclaimed, "Lord, if Thou hadst been here, my brother had not died; but I know that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again, in the resurrection at the last day. Jesus said unto her, I am the Resurrection and the Life. Thus referring to Himself as Him by whom only her brother could *ever* rise again, He would prepare her for that exercise of His power, whereby He proved that at His bidding the dead should, at the moment of His choice, come forth from the tomb; and that it should be at *His* word, that they who are in the graves should be made the subjects of the resurrection at the last day. I am the Resurrection and the Life. The resurrection of the dead, and their experience of the future life, are of Me.

With great propriety may that future life be emphatically termed "*the* life." The present state is so uncertain, and at the longest, so very short, when compared with the next, that it is little else than the first dawning of life; rather indeed a preparation for life, the passage to life. Who, then, save those who, in the strong but just language of Holy Writ, are denominated *fools*, will think or act as if the present were their chief state of being—that which should enlist their principal care and labor, and be allowed to turn their minds from supreme concern for the things of an unending life!

Deep is the interest which the mourner takes in this declaration of his Saviour, when he follows his friends in rapid succession to the tomb, and knows that he must soon lie there with them; that earth must return to earth, ashes to ashes, dust to dust. And full of instruction is it to us all. On that which is peculiarly *the* life, our hearts and minds should be mainly set. By all the hopes that we would cherish of the happiness of the pious friends who have preceded us to the land of spirits, and all that we would bestow on our own eternal state, we are called thankfully to hear, and solemnly and devoutly to consider, the great truth that Christ is "the Resurrection and the Life."

To Him we are indebted for a clear and full knowledge of the important doctrines of the resurrection of the body, and the life everlasting. He hath brought life and immortality to light by the Gospel. There did indeed exist a belief of a future state, before the promulgation of the Gospel, among both heathens and Jews. It was generally one of the principles of heathen philosophy, being usually received by those who were most accustomed to serious thinking, and to studies connected with the nature of man. But it seldom, if ever, served to give even themselves any great degree of confidence or satisfaction. They cherished it, because it was a doctrine held by their fathers from time immemorial; in which even to be deceived was delightful; which could do no harm; and which might be productive of much good. This is the amount of the confidence which its most enlightened advocates possessed in it. The knowledge they had of it, being a part of the scanty remains of ancient tradition, was too weak and imperfect to take a firm hold on their minds, or enable them to grapple with the doubts and difficulties that human reason connects with whatever suggestions favorable to the doctrine it may whisper; while the many absurd, corrrupt, and superstitious notions that were entertained respecting the character and mode of existence in a future state, evinced the total inadequacy of their means of attaining to an enlightened, satisfactory, and useful belief of another life.

Vain are all the pretensions which would build such belief on anything but a revelation from God. If ever the human mind, unaided by that, could attain to it, surely it would have been in those philosophers of antiquity whose productions continue to afford astonishing displays of intellectual power and brilliancy. The simple fact that full conviction was scarcely even pretended by them settles the question as to the bearing of sound philosophy on the point; namely, that it unites with revelation in claiming for the latter the merit of being man's only source of true light on the great principle of the immortality of the soul, and his destination to another life. With the instructions of Jesus in his hand, the humblest peasant is much more enlightened on the subject of a future state than were the profoundest sages of antiquity. The simple declaration, "He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die," proceeding from One who gave undeniable proofs of divinity, is sufficient to silence every doubt, and fill the soul with sure and certain confidence. The Christian is not left to discover this important doctrine by any deductions of his own, or to receive it from dim tradition, or to adopt it on the authority of a human and fallible teacher. He has only to yield assent to divine instruction. That he knows cannot lead him wrong, and is therefore under no necessity of giving time and care to investigating, or even listening to, the learned and ingenious arguments by which human reason would seek to prove and enforce the truth. Such arguments, deduced and conducted on sound philosophical principles, are indeed useful, for they will ever more and more clearly evince the truth, value, and necessity of revelation; but they are by no means necessary to the strength and sufficiency of the Christian's faith. A doctrine which he sees inculcated on every page of the New Testament, interwoven with every part, and one of the grand characteristic features of the whole, takes full possession of his mind, enlightens his views, warms his heart, animates his hopes, and influences his life.

But do not the notices of this doctrine in the Old Testament render it improper to attribute the knowledge of the resurrection and the life peculiarly to Jesus?

Many evident intimations in the Pentateuch; the translations of Enoch and Elijah; the strains of various parts of the devotional books of the Old Testament; the declaration of Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold;" the prophecy of Daniel, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" and other portions of the Old Testament; added to evident allusions to the fact in the New; are proofs that the former does recognize a future state. But it is also evident that it is deficient in the full, clear, and convincing views of the subject which we find in the latter. Nor is this any disparagement of the wisdom and goodness of God. In the dispensations of His providence and grace, He has been pleased to bring men gradually to a full knowledge of the truth; never requiring the use of more talents than He has committed to them. In subserviency to His great and good designs, He has been pleased to wink at times of ignorance. It becomes not us to inquire why God should do so; why He should suffer a revelation to come into the world deficient in one of the most important articles of religion. It is enough for us to know that so it is. He giveth not to man an account of His ways; and surely we are not they who should question their wisdom and propriety. He has a right to impart His truth when, to whom, and in what measure, He may think fit. And His justice and goodness are herein vindicated by His judging men only by the light He has imparted to them. Consulting the moral agency that He has given to man, and pleased to effect His ends by those natural means which He has made to operate upon the human condition, He has thus ordered it, doubtless for wise and good purposes. Distinguished and unprecedented clearness on so welcome and useful a doctrine as that of a future state might have been among the most powerful ordinary means of obtaining for the Gospel a ready acceptance among men.

Without the least disparagement, then, of the wisdom and goodness of Jehovah, we may look further than the Scriptures of the Old Testament for a full revelation of man's future destiny; and then our attention is arrested by the teachings of the New. They, with fulness and clearness unparalleled, claim for their Author the character of being eminently the Resurrection and the Life.

And when we consider the precepts of surpassing excellence and holiness, whereby the Gospel provides for growing in meetness for future bliss and glory, and then reflect how far behind, on this important point, were all other views of the next life, and how gross and demoralizing were many of them; and of how large a share of its benign and useful influence this doctrine was thus bereft; we see, in reference to the good to be derived from the doctrine, further reason for ascribing to Jesus the unrivaled honor of being the Resurrection and the Life.

This character is also attributable to Him as our *Redeemer*.

Whatever might have been the consequence of man's being left unredeemed, or whatever was the nature of that death which was denounced against him as the penalty of his fall from original righteousness, it is certain that chief among the benefits of the Redeemer's mediation, is the inheritance beyond the grave. Death, the effect of yielding to the devices of Satan, and thus the work of Satan himself, becomes the gate through which we enter that inheritance. And its being transformed from a curse to a blessing, could only be effected after satisfaction being given to that justice which denounced it as a curse. Divesting Satan of the power over death by which it becomes his instrument for inflicting the penalty of sin, was the object of that great and glorious work whereby guilty man is ransomed. And when the Redeemer executed that work, and became Himself the Victim of the rage which the evil one would exert against those who had been justly given over into his hands, He spoiled the spoiler, and overcame the sharpness of death. All the power of the adversary had been exhausted on Him, when He closed His sufferings by giving up the ghost. And when He rose, it was as the Almighty Conqueror of death. He had plucked from it its sting. That being sin, and sin being pardonable through the blood of His cross, death was divested of all its terrors to those who would avail themselves of the efficacy of that blood. The victory was taken from the grave, and given to us through our Lord Jesus Christ. The resurrection and the life were procured for us; and an inheritance incorruptible, undefiled, and that fadeth not away, placed in reserve for us.

Christ is the Resurrection and the Life, as the *Omnipotent Son of God*.

The Scriptures clearly represent the resurrection as to be effected by His power. It is "His voice" which "all that are in their graves shall hear, and come forth." That almighty voice which at first pronounced the creative purpose, *Let Us make man*, and that only, can restore man, after dissolution, to his united physical and spiritual life; and that is the voice of the Eternal Son of God, Very God of Very God, One with the Father, by whom all things were made. It is "the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." In the exercise of the same power which at first formed man of the dust of the ground, He, as God, will restore the human frame after its return to dust, and make the bodies of His saints a resemblance of the glorious body which, as Man, He now possesses at the right hand of the heavenly throne. At His omnipotent word, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed, according to the mighty working whereby He is able to subdue all things unto Himself. The divine power which accompanied with success His authoritative call, Lazarus come forth, declares Him, indeed, as God the Son, the Resurrection and the Life; and is an earnest of that exercise of His divinity, when all who are in their graves shall hear His voice, and shall come forth.

From this function of the Redeemer, results His gracious assurance, so full of comfort and instruction to His faithful people, "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

We have here an example of the well known figure whereby, for emphasis, the truth contained in the first clause is repeated, with a slight difference of expression, in the second. "He that believeth in Me, though he were dead," or though he die, "yet shall he live; and whosoever liveth and believeth in Me shall never die"—shall not die forever—"shall not die eternally," as it is expressed in the burial service.

"He that *believeth in Me*—Whosoever liveth and *believeth in Me*."—The benefits of Christ's atonement are not unconditional. It does not place man beyond responsibility, nor interfere with his natural duty to employ aright the talents which his Maker has committed to him. He has still to use means, and perform conditions, on which the mercies of God in Christ are suspended. These indeed can be accepted, and the mercies vouchsafed, only through the Redeemer's merits; which, however, are provided, not to supersede our duty, but to render it known and practicable, and to remedy its defects. The practicability, in any degree, is the result of the Holy Spirit's influences, extended through the merits of Jesus Christ.

The duty to be performed by Christians, in order to their becoming partakers of the full benefits of redemption, is sometimes designated in Scripture by the single term faith. At other times faith and works are spoken of as required in order to salvation. And different parts of a religious course are often distinctly noticed as essential to our enjoying the privileges, and cherishing the hopes of the Gospel. When, therefore, faith alone is spoken of as the condition of justification and salvation, it must be understood as by the figure which expresses a part for the whole; and the faith named must be regarded as that faith only which operates as the moving principle of holiness and virtue, and thus works by love; and therefore that "*true and lively faith, out of*" which, our article declares, "Good works do necessarily spring; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit;" and in opposition to which is the faith which does not produce good works, a spurious faith, the *dead* faith mentioned by the apostle. This, being a simple act of the understanding, with which the will and the affections have nothing to do, and by which they are not influenced, and rather the result of necessity than choice and inclination, possesses no moral character, and therefore cannot be the faith to which the promises are made. It must be the "true and lively faith," which works by love, that is intended by our Saviour when He says, "He that believeth in Me—Whosoever liveth and believeth in Me." Not whosoever gives a mere assent of the mind to the truth of My history and doctrines, or even of My divinity and offices; or who admits that there can be salvation only through Me, and is willing or even desirous to be thus saved, but without the just and practical appreciation of the great principle of evangelical means and conditions, resulting in the humble and faithful compliance with My commandments and ordinances, without which salvation can never be expected; but he who manifests the sincerity of his belief, and shows its life, and that it is *the* faith to which only the promises are made, by its *activity*; who, relying on My atonement as affording him all his hope of the favor of God, trusts his soul's cause to Me; and through Me only expecting grace whereby he can render service to his Maker, and looking to Me only for merit to procure acceptance of the service, strives to go on in the paths of holy obedience, to walk worthy of the vocation wherewith he is called, and to live consistently with the religion which he professes; he who, believing in Me as Christ, the Anointed of the Father, receives Me as his Prophet, listening to My instructions, assenting to My doctrines, and obeying My precepts; as his Priest, looking to My mediation and intercession as the only procuring cause of God's mercy, and the only source of those supplies of divine grace whereby alone he can believe and obey; and as his King, incorporated into My kingdom the Church, faithfully discharging the duties of its members; continually cherishing the spiritual union with Me, and growth in My grace, which are the promised blessings of diligent and devout participation in its services and ordinances; and maintaining all fidelity to My government and laws. "He that" thus "believeth in Me," and continueth so to do, faithful in every condition, in prosperity and adversity, in joy and sorrow, in sickness and health, through life and unto death, shall not even then lose his interest in Me who am the Resurrection and the Life: for "though he die, yet shall he live;" he "shall not die forever." I have been the plagues of death; I have been the destruction of the grave; I have led captivity captive, and received gifts for men; and though his soul be severed from the body, yet in paradise shall it still be in My safe keeping; and though his body return to the earth as it was, yet shall it be raised again incorruptible; and both soul and body shall enter into life eternal.

B. T. O.

THE JUDGMENT OF SIR THOMAS MOORE.

[From "Tales of Illustrious Children," by Agnes Strickland.]

One evening, when the snow lay deep upon the ground, and Dorothy had been begging all day without receiving a single penny in alms, neither had she tasted a morsel of food since a very early hour in the morning, her strength failed her; and, overcome by cold, hunger, weariness, and sorrow, she sat down on a heap of frozen snow by the way-side, and wept bitterly. The river Thames was then frozen over; she had walked across it on the ice, and was now in the parish of Chelsea. She regretted that she had ventured so far from her home, for she was oppreased with fatigue; and, though she saw the trees and houses on the opposite shores of Battersea so near, she felt as if she could not reach them that night, A drowsy feeling, the fatal effects of cold and hunger combined, was stealing over her; she tried to rouse herself, 'for,' she faintly whispered to herself, 'my poor grandmother will be so uneasy, if I do not return; but then, she thought, 'how pleasantly I could go to sleep here, and forget all my troubles! I am not cold now, only so very, very drowsy;' and, though aware that, if she did yield to these lethargic feelings, her sleep would be the sleep of death, she required some stimulus, more powerful than even that conviction, to dispel the soporforic influence of the deadly cold which had seized her tender frame, like a withering blight, and benumbed her faculties. But at the very moment when the shores of Battersea, with their snow-clad trees and houses, were fading before her closing eyes, and she was sinking passively and almost pleasingly into that slumber from which she would never have awaked, she was roused by a dog bounding suddenly upon her with a joyful cry, and licking her benumbed face and hands with the most passionate demonstrations of affection.

'Ah, my dear, dear Constant! it is you,' she exclaimed in an impulsive burst of delight at this unexpected recontre. The icy bonds of the death-sleep that had enchained her were broken; she returned the eager caresses of the faithful animal with the rapture of one who is suddenly restored to a long lost-friend; and starting from the ground with renewed strength and spirits, she exclaimed, 'I shall be able to reach home now I have found you, my pretty Constant, my own dear dog!

'Your Dog, hussey?' interposed a serving man, rudely separating the reunited friends, 'I'd have you know that this dog belongs to my Lady Moore, whose footman I have the honor to be.'

'Indeed, indeed, it is my dog that was stolen from me, on the Knightsbride-road, by a hard-hearted man,' sobbed Dorothy; she was going to add, 'just such a one as yourself,' but she stopped short.

'And pray, my sweet mistress may I ask how a begger-wench, like yourself, came in possession of a dog of such a rare and costly breed?' demanded the man with a sneer.

'He was given to me when quite a puppy, by my soverign lady, good queen Catharine, who was ever gracious unto me,' said she.

'Ho! ho! ho! was she so?' responded the man, bursting into an insulting laugh; 'a likely tale, forsooth! you look like a queen's minion, my mistress, do you not? Well, well, it is not a small lie that will choke you! Good night, my fair courtier, 'tis to cold to stand parleying with you on the matter.' So saying he laid violent hands on Constant; and, in spite of his resistance and Dorothy's tears and passionate remonstrances, he tucked him under his arm, and trudged off.

Cold, hunger, weariness, and dejection, were alike forgotton by the bereaved mistress of Constant, as the prospect of a second separation from this faithful friend, whose affecting remembrance of her, after so long an absence, had endeared him to her more than ever; and, without a moment's hesitation, she followed the servant as quickly as her naked and frozen feet could carry her over the frozen snow, till he arrived at the gate of Sir Thomas Moore's mansion, which she assayed to enter with him.

'Why, you saucy young jade!' exclaimed he, thrusting her back; 'this is a pass of impudence beyond anything I ever heard of! Don't you know that I am my lady Moore's own footman, and Sir Thomas Moore, my lady's husband, is the lord High Chancellor of England?'

'I pray you then to bring me to the speech of her ladyship,' said Dorothy, for the higher she be, the more will it behoove her to do me justice.'

On this the serving-man, who was aware that his lady was a proud, worldly woman, and by no means likely to resign her favorite dog to a beggar-girl, laughed immoderately. Some of his fellow servants who were standing by, joined in the mirth, while others were so cruel as to address many jeering remarks to Dorothy on her dress and appearance, all which she heard and meekly replied, 'the fashion of her clothes were not of her choice, but her necessity, to which she prayed that none of those who reviled her might ever be exposed;' and when none would undertake to bring her to the speech of lady Moore, she seated herself on a stone at the gates of the court yard, to wait for the appearance of some of the family, though she was exposed to the inclemency of the snow-storm, which beat on the uncovered head of the friendless orphan.

At length she heard the sound of wheels, and the servants came hastily to throw open the gates, crying, 'Room, room, for my lord chancellor's coach;' and all the daughters of sir Thomas Moore, with their husbands and children, came forth to welcome him, as was their custom; for that great and good man was very tenderly beloved of his family, to every member of which he was most fondly attached; yet when he saw the half naked child sitting so sorrowfully at his gate, he looked reproachfully on them all, and said, 'How now, have ye all learned the parable of Lazarus and Dives to so little purpose, that ye suffer this forlorn one to remain without the gates in such an evening that no christian would turn a dog from the fire?

'Noble sir,' said Dorothy, making a lowly reverence to Sir Thomas, 'none of this good family wist of my distress, nor have I applied to them for an alms, the cause of my making bold to come hither was upon another matter,on which I beseech your worshipful to do me justice.'

'Well, my little maiden, it is cold deciding on causes here,' said sir Thomas: 'so thou shalt step into my kitchen with the servants; and, after thou art fed and warmed, I will hear the on thy matter.'

Now, though the words 'fed and warmed,' sounded pleasantly enough in the ears of the cold, half-famished child, yet her attachment to the dog prevailed over every other consideration, and she said, 'Alack, noble sir! though I stand greatly in need of hospitable charity, yet it would be more satisfaction to me if you would be pleased to hear me forthwith on the matter of my dog, which is detained from me by one of my lady Moore's serving-men, under the false pretence that it belongeth to her ladyship.'

'Go to, thou saucy vagrant! hast thou the boldness to claim my favorite dog before my face?, exclaimed a very sour-spoken and hard-favored old gentlewoman, whom Dorothy had not before observed.

'Craving your honorable ladyship's pardon,' replied Dorothy curtseying. 'I do not claim your ladyship's dog, for that would be a sin; but I demand my own to be restored to me, in which I hope I wrong no one, seeing he is mine own lawful property, which a false catiff took violently from me three mohths agone.'

'That agreeth well with the time when your dog Sultan was presented to you, Mistress Alice,' observed sir Thomas significantly.

'Tilley-valley, tilley-valley!' ejaculated lady Moore in a pet; 'that is ever the way in which you cross me, sir Thomas, making out withall as though I were a receiver of stolen goods.'

'Nay, patience, my lady; I went not so far as to decide the cause before I had heard both sides of the question, which it is my purpose to do without farther delay,' returned sir Thomas smiling; 'so follow me into court, both plantiff and defendant, and I will give judgment between the parties before I sup;' and with a merry air, he led the way into the servant's hall, where, placing himself in the housekeeper,s chair, and putting on his cap, he said, 'Beggar versus my lady; open the pleadings, and speak boldly.'

But poor Dorothy, instead of speaking, hung down her head, and burst into tears.

'How! speechless!' said sir Thomas, 'then must the court appoint counsel for the plantiff. Daughter Margaret,do you closet the plaintiff, hear her case, and plead for her.'

'Then Mistress Margaret Roper, sir Thomas's eldest daughter, with a benevolent smile, took the abashed, trembling girl aside; and having with soothing words, drawn the particulars of her melancholy story from her, she advanced to the front of sir Thomas's chair, leading the weeping orphan by the hand, and attempted to humor the scene by opening her client's case in a witty imitation of legal terms, after the manner of a grave law-sergeant; but, as she proceded to detail the circumstances under which the dog was lost, recognized and again taken from the friendless orphan, she, by imperceptable degrees, changed her style to the simply pathetic terms in which the child had related the tale to her—the language—the unadorned language of truth and feeling, which never fails to come home to every bosom. All present, save my lady Moore, who preserved a very *aigre* and impenetrable demeanor, were dissolved in tears: as for the poor plantiff, she covered her face with a part of her tattered garments, and sobbed aloud; and the counsel herself was compelled to pause for a moment to overcome her own emotion, ere she should conclude her eloquent appeal on her client's behalf,

'Thou hast pleaded well, my good Meg,' said sir Thomas, smiling through his tears on his best beloved daughter; 'but now must we hear the defendant's reply, for the plantiff ever appeareth in the right till after the defendant hath spoken: so now, my lady, what hast thou to say in this matter?'

'My lady hath to repeat what she hath often said before, that sir Thomas Moore's jests are ever out of place,' replied my lady in a huff.

'Nay, marry, good mistress Alice, an thou have naught better to the purpose to respond, I must be fain to give judgment for the plantiff in this case.'

'Tilley-valley, sir Thomas! thou art enough to provoke the saints with thy eternal quips and gibes,' replied her ladyship: 'I tell you the dog is my property, and was presented to me by an honorable gentleman, now master Rich, whom you sir Thomas, know well; and he said he bought him of a dealer in such gear.'

'Which dealer probably stole him from my client,' said Margaret Roper.

'Nay, but, daughter Margaret, how knowest thou that Sultan was ever this wench's property?' retorted lady Moore sharply.

'Well answered defendant,' said sir Thomas: 'we must call a witness whose evidence must decide that matter. So Roper, bring the dog Sultan, alias Constant, into court.'

The eyes of Dorothy brightened at the sight of her old companion; and sir Thomas Moore, taking him into his hands, said, 'Here now I am placed in as great a strait as ever was king Solomon, in respect to the memorable case in which he was called upon to decide whose was the living child, which both mothers claimed, and to whom pertained the dead, which neither would acknowledge. This maiden saith, the dog which I hold is her's, and was violently taken from her three months agone: my lady replies, 'Nay, but he is mine, and was presented to me by an honorable man,' (one of the king's counsellors forsooth.) Now, in this matter, the dog is wiser than my lord chancellor, for he knoweth unto whom he of right pertaineth; and, therefore, upon his witness must the decision of this controversy depend. So now, my lady, you stand at the upper end of the hall, as befits your quality, and you, my little maiden, to the lower, and each of you call the dog by the name you have been wont to do: and to whichsoever of you twain he goeth, that person I adjuge to be his rightful owner.'

'Oh, my lord, I ask no other test!' exclaimed Dorothy joyfully.

'Sultan! sultan! come to thy mistress, my pretty Sultan! said my lady, in her most blandishing tone, accompanying her words with such actions of enticement as she judged most likely to win him over to her; but he paid not the slightest heed to the summons. Dorothy simply pronounced the word 'Constant!' and the dog bounding from between the hands of sir Thomas Moore, who had lightly held him till both claimants had spoken, leaped upon her and overwhelmed her with his passionate caresses.

'It is a clear case,' said sir Thomas, 'the dog hath acknowledged his mistress, and the witness is incontrovertible. Constant thou art worthy of thy name.'

'Hark ye, wench!' said my lady Moore whose desire of retaining the dog had increased with the prospect of losing him, 'I will give the a good price for thy dog, if thou art disposed to sell him.'

'Sell my dear, beautiful, faithful, Constant! O, never, never!' exclaimed Dorothy, throwing her arms about her newly recovered favorite, and kissing him with the fondest affection.

'I will give thee a golden angel, and a new suit of clothes to boot, for him, which I should think a beggar-girl were mad to refuse,' pursued lady Moore.

'Nay, nay, my lady, never tempt me with your gold,' said Dorothy, 'or my duty to my poor blind grandmother will compel me to close with your offer, though it should break my heart withal.'

'Nay, child, an' thou hast a blind old grandmother, whom thou lovest so well, I will add a warm blanket, and a linsey-woolsey gown for her wear, unto the price, I have already named,' said the persevering lady Moore; 'speak, shall I have him?' pursued she, pressing the bargain home.

Dorothy averted her head to conceal the large tears that rolled down her pale cheeks, as she sobbed out, 'Ye—s, my lady.'

'Dear child,' said sir Thomas, 'thou hast made a noble sacrifice to thy duty; 'tis pity that thou hast taken up so bad a trade as begging, for thou art worthy of better things.'

'It is for my poor, blind grandmother,' said the weeping Dorothy; 'I have no other means of getting bread for her.'

'I will find thee a better employment,' said sir Thomas kindly; 'thou shalt be my daughter Roper's waiting maid, if thou can'st resolve to quit the wandering life of a beggar, and settle to an honest service.'

'How joyfully would I embrace your offer, noble sir, if I could do so without being separated from my aged grandmother, who has no one in the world but me,' replied Dorothy, looking up between smiles and tears.

'Nay, God forbid that I should put asunder those whom nature hath so fondly united in the holy bands of love and duty, said sir Thomas Moore, wiping away a tear; 'my house is large enough to hold ye both; and while I have a roof to call mine own, it shall contain a corner for the blind and aged widow and the destitute orphan; that so, when the fashion of this world passeth away, they may be witness for me before Him, with whom there is no respect of persons, and who judgeth every man according to his works.'

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November 14—6m

CHURCH SCHOOL FOR YOUNG LADIES,

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The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

The number of scholars is to be limited to twenty-five, and though none will be received over 12 years of age, there will be no facilities wanting to finish the education of all who may enter.

Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

L. M. Hoffman, Esq., W. F. Cary, Esq.,
W. H. Aspinwall, Esq., J. H. Swift, Esq.,
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March 13. Hamilton Wilkes, Esq.

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Fronting on Washington Square.

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March 27—tf

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April 24—8t$

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